

Catalogue of Copper Plates in the State Museum, Lucknow

V. N. Srivastava

Edited & Published by

Director State Museum, Lucknow

Catalogue of Copper Plates in the State Museum Lucknow

by

V. N. Srivastava

Former Director
Government Museum
Almora

*Edited And Published
by*

DIRECTOR,
STATE MUSEUM, LUCKNOW

2005

Contents

1. Preface	3
2. Introduction	6
3. Groupwise list of copper plates – Appendix A	17
4. Abbreviations	22
5. Bibliography	23
6. Accession or Sectional Nos. of the plates – Appendix 2	24
7. Catalogue	29

Rs 80/-

Acknowledgement

The UP Museums' Directorate and State Museum Lucknow offer their grateful thanks to Smt. Rita Sinha, Principal Secretary Department of Culture and Tourism U.P. Government and Sri Subash Chandra Trivedi, Special Secretary Culture for their keen interest in the development of museums, guidance, advice from time to time and timely sanction of necessary funds for various Museum projects, without which the present monograph on Copper plates could not have been seen the light of the day.

Special thanks are also due to Sri V. N. Srivastava, the author of the monograph, who notwithstanding the constraints of time took great pains in preparing this Catalogue of Copper Plates of the Museum, endowed with informative, interesting and useful material for study and research, in simple intelligible vocabulary which makes it a readable document for all concerned.

Jitendra Kumar

Director

State Museum, Lucknow

Acknowledgment

The EP Museum, Lucknow, is the only museum in India which has a collection of Sanskrit manuscripts. The collection is the result of the efforts of the late Mr. P. N. Sanyal, who was the founder of the museum. The collection is now in the hands of the Government of India. The EP Museum is a very important institution for the study of Sanskrit and Indian history. It is a treasure house of knowledge and a place of pilgrimage for all those who are interested in the study of Sanskrit and Indian history.

The EP Museum is a very important institution for the study of Sanskrit and Indian history. It is a treasure house of knowledge and a place of pilgrimage for all those who are interested in the study of Sanskrit and Indian history. The EP Museum is a very important institution for the study of Sanskrit and Indian history. It is a treasure house of knowledge and a place of pilgrimage for all those who are interested in the study of Sanskrit and Indian history.

Yours faithfully,

Dr. P. N. Sanyal

Director, EP Museum, Lucknow

Preface

The present work is the outcome of a short-term plan of a five-month duration envisaging a handy and informative publication on copper-plates housed in the State Museum Lucknow, to fulfill a long-felt need of the institution itself as also to place it in the hands of students and those evincing interest in their epigraphic study as and when required. In doing so, I have drawn heavily from scholars whose works I have consulted and have tried to make the book as meaningful as possible within the projected time-frame.

The Lucknow museum has a fairly large collection of copper-plate records and it would be pertinent to have a cursory glimpse of its history. No records are now available to tell us about the first arrival of a copper-plate inscription in the museum. From the point of its discovery in as far back as 1852, it appears that, the Khoh copper plate of Mahārāja Hastin was probably the earliest such acquisition made around 1884. The Basahi plate of Govindachandra of Samvat 1161 in 1885 and the Bhitari Seal of Kumāragupta II joined it later in 1889. The biggest hoard of copper-plates comprising of 25 plates found at Kamauli near Vārānasī in 1892 which were made over to the museum in 1893-94, actually constituted the first major acquisition and since then this collection has been gradually growing and as of today it consists of 96 such inscribed records spread over 117 plates.

The first catalogue of copper-plates relating to the acquisitions made till 1908 was published by Dr. Hiranand Shastri in 1915. It contained a brief description of 59 plates only. However, a few such documents of the same duration were inadvertently left out from inclusion. With limited number of copies of this publication, the book soon got out of print and may now be available only in some libraries of repute. Since then a few more plates acquired subsequently by the museum have also been published, but these articles are so sporadic and dispersed that it is ordinarily difficult for a student to lay his hands on such publications all at one time.

To help students save unnecessary labour and overcome difficulties in research work, the idea of preparing an up-to-date and consolidated catalogue of copper-plates was first mooted in the Seventies. This work was entrusted to me in my then capacity as Assistant Curator (Archaeology). But, while notes were being collected, it was suggested that instead of a simple catalogue its scope should be made more comprehensive in the shape of a Corpus with full text and translation of all the documents alongwith their fullsize illustrations. This naturally involved a high cost impossible to meet within the then limited resources at the museum's disposal. Meanwhile, my posting in the administrative wing and outside of the museum followed by my transfer to Almora, from where I retired in 1987, led to a virtual stoppage of this exercise.

It would, however, be necessary to mention that the early accessioning of objects in the museum had followed a certain pattern. According to the records then available, antiquities were first recorded in the General Accesstion Registers. From 1908 to 1920 they were recorded under head "O" which was substituted later by alphabet "G" for objects acquired between 1920 and 1940. The inscriptions were later entered in a separate sectional register, letter "E" denoting copper plates while alphabet "E" with an apostrophe was indicative of stone inscriptions. Later-on an yearwise system was adopted for accessioning of objects from 1940 onwards. However, during the physical verification work of the entire museum collection taken up in 1960, these old records seem to have either been misplaced or lost and are not available. Consequently in their absence many objects bearing such original numbers which were either indistinct or slightly erased were treated as Surplus objects and reaccesstioned with prefix S. As a consequence many an object now bear one, two or even three numbers. This fallacy is also noticed in the case of copper plates too. However, after a thorough probe in Museum Minutes, Annual Reports and other records, the original numbers of the copper plates could be identified to a large extent.

I am indeed indebted to Sri Jitendra Kumar, the present Director of the State Museum, Lucknow, who also heads the Museums' Directorate, to have asked me to prepare a handy, informative, but brief and upto date catalogue of the museum's copper plate collection. He was also kind enough to provide all the necessary facilities to me but at the same time persuading me to complete the job in the stipulated time.

I have tried my best to complete the assignment and make it a readable

presentation to the extent possible but omissions and mistakes are a natural corollary for which I beg to be excused. Even if a little bit of it is found to be of some use, I would feel my labours amply rewarded.

I owe my special thanks to Dr. C. M. Verma, the Custodian of the Archeological Section for his ready assistance and am highly grateful to Dr. S. N. Upadhyaya, the Asst. Director for going through the proofs of this monograph. Thanks are also due to the photographer, Sri Paritosh Srivastava for providing me with photographs of the plates and to all members of the museum establishment for their co-operation. I am full of gratitude to all scholars whose work I have utilized wherever necessary.

In spite of best efforts some printing and other errors might have escaped notice, for which I crave the indulgence of our readers.

Dated : 31.03.2005

(V. N. Srivastava)

Introduction

Inscriptions, in whatever form, constitute an important source of Indian History. They are witnesses of events and the people of the times whose deeds they hand down to us. Abundant references to various aspects of Indian life and thought are found in these records. To the students of history they are most valuable records for study and research. Inscriptions also deserve special attention because unlike a large number of ancient literary works of our country, they can be assigned to a definite date and epoch and can even be grouped geographically.

Amongst epigraphic records that have come down to us, copper-plates occupy a significant place. While stone inscriptions in general are edicts (such as those of Aśoka) and *praśastis*, like the (Allahabad Pillar inscription of Samudragupta for instance) or dedicatory in nature, as found on the pedestals of images, copper-plate inscriptions on the other hand usually have a benefaction or donation and constitute charters for the beneficiaries. Their language or form, objective or content and the wide range of their dispersion make them an indispensable reading material.

Behind the profuse use of copper for engraving of inscriptions, is the fact that its surface-fine and malleability made it history's first metal put in use. Coupled with the therapeutic value and above all the concept of *dāna* (gift or donation) enshrined in scriptures lead to its large scale production. Our ancient sages have laid great emphasis on the duty of bestowing liberal gifts upon the needy and deserving which gradually became a religious obligation of *grihasthas* (householders), nobles and kings to make suitable benefaction to the people belonging to other *āśramas* enabling students and ascetics to devote themselves to the acquisition and pursuit of highest knowledge free from all worldly worries.

Of the various *deya* objects referred to in ancient texts, the gift of land (*bhūmidāna*) was held to be most meritorious of all¹. The *Māhābhārata* had declared it as superior to all other benefactions.² It was specially enjoined upon the rulers of the country to bestow land upon the deserving and qualified persons on suitable occasions³. These injunctions have been assiduously followed at all times and the royal grants in the shape of inscriptions on stone⁴ and on a very large number of copper-plates have preserved the historical instances of the same.

The *Smritis* contain special provisions on the subject of royal grants. *Viśvarūpa* states that the charter should contain the names or signatures of the officials and also the names of the ladies of the royal family and of the place where the king was encamped at the time of its issue (*skandhāvāra samāvāsanama desadī*). We are also told that the charter should be engraved on copper-plates (*tāmrapaṭṭa*) or written on canvas (*paṭṭa*) and that it should bear besides the royal seal the signature of the king and of the official concerned. The royal order was to be communicated to the state officials as well as to the residents of the gift village. According to *Yāgyvalkya* the charter was meant for the information of future rulers, so that they might not interfere with the grant and such interference was considered a sacrilege.

Thus, according to these authorities a king should confirm his land-grant by a royal charter (*śāsana*) which should contain (i) a description of the donor and his family; (ii) a description of the donee alongwith the name of his father and that of the *śākhā* of his Vedic study; (iii) a description of the gift-land; (iv) the object of the gift such as for the sake of merit accruing to the donor and his parents; (v) the perpetuity of the grant which was to be enjoyed by the donee and his descendents and which was not liable to be interfered with or resumed; (vi) the incidental terms of the grant, such as freedom from payment of taxes etc. and (vii), benedictory and imprecatory verses eulogising the virtue of the land-gifts and the consequences of the interference or their resumption on the other hand.

These directions of the *Smritikāras* have been more or less faithfully followed by the rulers of different dynasties, imperial or feudal, that held sway over different parts of India in ancient times and are conspicuously reflected in their land-grant charters which are, therefore, of great use in historical studies.

One of the earliest references to land-grants is found in the *Chhandogya Upanishad* which records the gift of a number of villages to the Brāhmaṇa Raikya by legendary king Janaśruti, while the earliest copper-plate record of the kind is the Mayidavolu Plates of Pallava prince Śivaskandavarmana of Kanchi (El Vol. VI pp. 89 II) and this tradition of conferring land-grants has since continued. It is interesting to know that certain kings issued a very large number of land-grant charters. The Gahadvāla king Govindachandra, for instance, is credited with having issued nearly 60 charters alone.

It is, however, to be clearly understood that every inscription engraved on

copper-plates was not necessarily a land-grant. The Sohgaurya plate, the earliest metallic record found so far, which belongs to about third century B.C., is purely non-sectarian in its content. The Kasia copper-plate contains only the Nidāna Sūtra of Buddhism. The records of Gupta period, though only a few, are more of administrative and political nature. Some modern copper-plate records in the museum collection contain sundry information about monetary transactions or bear coded record of some buried treasure only. As early land-grants are not many, it appears that the issuance of land-grant charters gained greater popularity in the later Gupta period and reached its zenith before the Mohammedan conquests, though the tradition still continued to survive even thereafter.

Copper-plate charters are usually denoted by the terms *śāsana* or *tāmra śāsana* and most of them are of religious character but there are a few which may be termed as grants for secular purposes. To the latter class belong the Garrā Plates of Chandella King Trailokyavarmana recording posthumous award of two villages to the son of *Rauta Pāpé*, who was killed in a battle against the Muslims at Kakadagahā. This grant has been described as *mrityukvritam* (No. 81). Another example of such a secular grant is provided by four land-grants of Gahadvāla king Jayachandradeva, all dated in the year 1233 and bestowed on one of his favourite officials-*Rauta Ravidhara* who had presented some gifts to the king's infant son.

In preparing a copper-plate, its edges were sometimes left smooth or fashioned thicker to serve as a rim in order to protect the writing. There are also instances where edges of the plate were beaten up to make raised rims or provided with copper-bands joined with pins as seen in the Chandella copper-plates.

An important component of the copper-plates is the royal seal generally attached to them. While the seal was invariably made out of mould, the text of the inscription was always engraved, the only exceptions, perhaps, being the writing on the Sohgaurya plate, which was wholly moulded and the Kalavan copper-plate letterings by incised dots. (These plates, however, are not *dānapatras*). The terms "*likhitam*" and "*utkīṛṇam*" occurring on almost all the land-grant charters are very significant. The term "*likhitam*" refers either to the manual drafting of the record or the writing of it directly on the plates for the guidance of the engraver, who then had to follow the writing and impress it with tools under the supervision of *mahāsandhivigrahaka*, the officer to superintendent the

engraving transferred to copper. The process of engraving is always denoted by the term *utkīṛṇa*. The only evidence of writing the text directly on the copper-plate and its engraving thereafter is provided by the Kasia copper-plate, where the whole text is hand-written in black indelible ink on the surface of the plate but the engraver for some unforeseen reason abruptly leaving most of the lines of the record unincised (No. 4).

The charters of certain dynasties are precise and matter-of-fact documents while others are characterised by many unnecessary and unimportant details. They are inscribed either on a single plate or on a number of plates strung together according to the length of the document. Generally speaking, charters around the Gupta period are smaller in size than those of succeeding periods. Even in the later stages certain dynasties kept up the single-plate system though they began to use plates of larger size. A majority of multi-plate charters are inscribed on three plates. Such records are designated as '*triphalī tāmra śāsana*'. Among the earlier dynasties that used multi-plate system were the Pallavas, the Vākātakas, Maitrakas and Bhaumas and the largest records are those of the Cholas, the biggest of these being the Karandai inscription of Rājendra Chola I, which is engraved on 55 plates. In such cases, the outer faces on the first and the last plates were left blank to look like a bound book.

The collection of copper-plates in the State Museum, Lucknow, built over a century and a half, is a fairly large one and probably the largest in the country, specially relating to a single dynasty- that of the Gahadvālas of Kanauj, which alone number 59. The total number of copper-plate inscriptions in the museum is 96⁶ with their epigraphs spread over 117 plates. Included in this total is the Bhitari seal of Kumāragupta II with an inscription of 8 lines, which is as good as an independent epigraphic record. This collection is fairly varied and representative in character. The records belong to some of the principal ruling dynasties who held away over different parts of the country during a particular period of time, such as the Maukharis, the Pushyabhūtis, Chāhamānas, Chandellas, Kalchūrīs, Rāshtrakūṭas and the Chānda Kings of Kumaun. Besides, there are charters of some Mahārājas, Mahāsāmantas, petty kings and feudatory chiefs, which have all been detailed at appropriate places in the catalogue.

A study of these documents reveals some of their special features and characteristics, besides the very significant informative material they contain. Usually adhering to the tenets prescribed by scriptures, the *dānapatras* or

tāmrapatras contain a description of the donor and his family. While in earlier records we have only a mention of the donor with or without the names of his predecessors and eulogisation of their achievements, the later charters are more elaborate and contain a number of laudatory verses. This feature is common to most of the Gahadvāla grants. The Machhlishahar plate of Hariśachandra (No. 73) has as many as sixteen invocatory and laudatory verses in the beginning and twelve benedictory and imprecatory verses at the end. This practice nevertheless afforded to the composers, an opportunity to display their articulating skills and poetic genius. For instance, the grant of Pāla King Śūrapāla (No. 10) and those of Chāhamāna Prithivichandra (No. 74) and Kumārachandradeva (No. 75) contain verses, which may be termed as gems of Sanskrit *Kāvya*.

The laudatory verses in most of the land-grant charters form a valuable source of their history. In contrast, however, the Chandella copper-plates (Nos. 78, 79, 80, 81) have generally avoided the insertion of verses eulogising the donor and his predecessors. The verse, in praise of the donor in the Semra Plates of Paramārdhadeva, is of a very general character and yields no information of historical interest. The Chandella records also differ from those of their contemporaries in recording the full dynastic title i.e. *Paramabhṭṭāraka*, *Mahārājādhirāja*, *Parmeśvara*, *Paramamāheśvara* etc., only for the donor, meaning the reigning sovereign- their predecessors being generally dismissed with only the first three components of these titles. In smaller plates of other rulers the genealogy and titles are generally altogether avoided. They are more matter of fact in nature.

The donees in the case of religious grants are invariably Brāhmaṇas. They are distinguished by their *gotras* and *pravaras* as also by the mention of particular schools (*śākhā* or *charaṇa*) of Vedic study to which they belonged. Usually the names of only three 'pravaras' are found but in some cases five *pravaras* are also mentioned in the record. In Semra Plates of Parmārdhadeva (No. 78) the 'pravaras' have not been given at all.

Another feature of these plates, which deserves notice, is the emergence of various *upādhis* among the Brāhmaṇas towards the close of the early medieval period. Apart from the such usual *Brāhmanical* appellations as *Bhaṭṭa*, *Paṇḍita*, *Śarmā*, *Thakkura* etc. given to the donees in various records, we find mention of a number of special *upādhis* in the inscriptions of twelfth and

thirteenth centuries. An abridged form of these appellations can be seen in the Semra Plates. But these *upādhis* have not been hereditary family appellations.

In a majority of these charters the names of the father and grand-father of the donee are also given besides that of the *bhaṭṭāgrahāra* to which he belonged or from which he emigrated. These references are interesting as they indicate that the Brāhmaṇa scholars from different and distant parts of the country were attracted by the munificence of individual kings in whose domain they settled in the enjoyment of *brahmadeya* lands allotted to them. The royal priest naturally figures among the donees too often.

The charters record the grant of an entire village, hamlet or of certain specified land therein but in a particular case even a whole *paṭṭalā* was given over by the king (cf. Chandravati grant of Samvat 1150). In case of land, however, the gift-land has been clearly demarcated with a mention of its four boundaries. When an entire village formed the grant-land, specific mention of boundaries was not considered necessary. In the case of hamlets, however, the names of neighbouring villages to which they appertained, have also been mentioned in the charter. Where the donees were more than one, the share respectively allotted to them has also been specified, care being taken to exclude the land formerly granted to the deities, namely, temples and Brāhmaṇas, if any, from the share of the donees.

The right and title of the donee to the gift-land is also precisely defined in these charters. He was given absolute possession of every moveable and immoveable property and every thing that was below the surface of the land. The phrases used for this objective in the epigraphs indicate that it was the absolute ownership of the soil that was transferred to the donee and not merely the right to collect revenue.

The perpetuity of the grant is indicated by the use of stock phrases in almost every record, namely, that it would remain with the family of the donee for as long as the sun and moon endure. In the case of non-religious grants, however, the right of the donee was mostly limited and his proprietary rights ceased at his demise.

The inscription on the plates, depending on their size, invariably contain the names of officials of various ranks and grades as were administratively connected with the formal proclamation of the land-grant. Sometimes even the queen and

princes are also named therein as witnesses. This important characteristic is amply illustrated in the land-grants of the Gahadvāla kings of Kanauj and that of the Pāla king Śūrapāla's endowment in which an additional number of officials are mentioned (the only exception to this tradition being the grant of Kīrttipāla of Uttarasamudra (No. 83) which makes no mention of the officials addressed or ordered). The princes are shown acting even as messengers (*dūtaka*). These, alongwith the mention of *bhukti*, *maṇḍala* (*viśaya*), district (*pattalā*) and *pathaka*, the various taxes as also measurements of fertile land on the basis of plough (*hala*) *nālukas*, *kulya* or other measures, based on the quantity of the seeds required to sow it, bear ample testimony to the administrative and fiscal systems of the time. The historical value of these statements needs no elucidation. The importance of these documents is further enhanced by the charters of some hitherto unknown kings who are introduced to us for the first time. For example, king Harirāja of Śūra dynasty (No. 11), Chhardapparāja ? (No. 12), Dyutivarmana and Viṣṇuvarmana, born of sun and moon of the *Paurava vamsa* (No. 8), Prithvīchandradeva and Kumārachandradeva of the Chāhamāna dynasty (No. 74 & 75) Kīrttipāla of Uttarasamudra (No. 83) and the *Somavaṇṣhi* Vijaya Chandra (No. 82), all new names, are not known to us from any other source. Similarly, the Bhitari Seal of Kumāragupta II (No. 3), which extends our knowledge of Gupta genealogy by two generations and the Mirzapur charter of Śūrapāla of the Pāla Dynasty necessitating recasting of the history of Bengal, are records of great historical significance. That petty kings or feudatories, like *Mahārāja* Lakshmaṇa (No. 1) *Mahāsāmanta* Bhalvarmadeva (No. 13) and the Kalchūrī *King* Soḍhadeva (No. 14), introduced to us for the first time, had also made similar endowments of land, is also borne out from their respective charters in the museum.

Rivers, hills, mountains, towns and *kshetras*, villages, *tīrthas*, *ghāts*, and the neighbouring countries mentioned in these copper-plates also provide us with some interesting geographical information : for instance, the Mirzapur plate of Śūrapāla mentions river Narmadā, the Vindhyana range and Nepal country while the Tāleśvara plates (Nos. 8a and 8b) refer to the Garhwal hills and confirm the identify and location of the ancient *Kārttikeyapura*, the capital of the Katyūra kings. Likewise the Saheth-Maheth plate of Govindachandra sets at rest the controversy surrounding the identification of the Jetavana vihāra and Śrāvastī, while the Kasia plate of Haribala proves the existence of the *Mahāparinirvāṇa* stupa at the site. However, many a place, *kshetra* and *tīrthas* mentioned in these records are yet to be properly identified.

The occasions when the grants were made such as *utrāyaṇī saṁkrānti*, *kārttika pūrṇimā*, *ekādaśī*, *akṣhya tritīyā*, solar and lunar eclipses, mentioned in the charters endow them with astronomical importance. Occasions like *jātsava*, *nāmkarṇa saṁskāra*, coronation or death/birth anniversaries, as often found in the Gahadvāla charters may well have coincided with such dates of astronomical significance.

In the copper-plate charters, the date of donation is generally given both in words and figures except in a few cases where it is indicated either in words or figures alone. In some other plates only the regnal year of the king is mentioned. But these dates normally refer to well known eras or epochs. It is only in some cases that the regnal year or the *saṁvat* is not specifically indicated and then we have to take recourse to finding the corresponding or the nearest possible date on the basis of paleography and other connected evidences. We also rely on some other means to hazard our own guess. In a typical instance, a grant was made on a particular date but it was actually recorded some four years later (No. 61). Normally only one grant was issued by the king on a particular day but king Jayachandradeva of Kanauj issued at least four charters in a single day in favour of a single person-Rauta Ravidhara, who seems to have been a favourite official of the king (Nos. 67 to 70).

The only concrete evidence on the system adopted for writing on the copper plate is produced by the Kasia copper plate, which is already referred to above. Another feature of these records is the use of some symbols of auspicious meaning such as flower or verbal maṅgalas like *siddha* and *swasti* in the beginning of the epigraph and words like *maṅgala mahāśrī* at the end. This practice is very pronounced in the Gahadvāla plates, which seems to have been done in order to secure completion and a long duration of the composition. The frequent use of letter 'chha' in some grants indicates the end of a *śloka* and if occurring at the end, the completion of the record. In the Mirzapur plate of Śūrapāla, the alphabet 'ni' flanks the last line of the epigraph on either side. This letter is an abbreviated form of 'ni mahākshni' meaning approval and recording of it by *mahā-kṣhapāṭalika* or the keeper of records. Some charters proclaim to have been signed by the king himself as noticed in Banskhera plate of Harshavardhana (No. 6) or the plates of Prithvīchandra and Kumārachandradeva (Nos. 74-75) and Amritapāla (No. 77). In such cases the name of the king is engraved in fairly large letters. In a couple of charters though

space has been left for boring, there is no ring hole at all, which probably suggests that those grants were not formally recorded by the royal chancelleries.

Some aspects of iconography are also reflected in these charters. There are depictions of *Garuḍa*, *Śaṁkha*, arrow; *Varāha*, *Lakshmi*; *Ganeśa* Bull; Lion and Wheel flanked by deer, either on the seals accompanying the plates or incised on the body of charters. They are suggestive of the donor's faith in respective divinities. That the kings were not bigots and respected other religions, is borne out atleast by the Mirzapur plate of Śūrapāla and the Saheth-Maheth grant of Govindachandra. While the former king a *saugata* Buddhist made a gift to the *Śaivāchāryas* of Vārānasi, the latter, a staunch Vaiṣṇava granted six villages to the community of Buddhist friars of the Jetavana monastery at the behest of a Buddhist ascetic and his desciple belonging to Utkala and Chola Country respectively.

A very important information furnished by a few charters is about forged or lapsed grants. The Madhuban plate of Harsha tells us about the transfer of a village, being enjoyed by a person on the strength of a forged document. (*kūṭa śāsana*), which was destroyed by the king, to the rightful owners. Bhojadeva, the famous Gurjarapratihāra ruler revived a lapsed grant originally sanctioned by his grand-father. Likewise the Chandella king Parmārddideva also confirmed the gift of certain villages earlier granted by his grand-father. (The intrinsic value of land-grant charters proved a great temptation to the forgers and a number of spurious documents have been discovered from different parts of the country. In the records under review at least two inscriptions, namely, the Tāleśvara inscriptions and the Devakali plate of Īśānavarmana, are said to be spurious.)

Of the documents reviewed, the Gahadvāla plates in the museum deserve special notice. Most of these charters were issued from Vārānasi. This would indicate that though their national capital continued to be Kanauj, the Gahadvāla kings normally resided at Vārānasi. The earliest charters of Govindachandra viz. the Basahi and Kamauli grants dated Samvat 1161 and 1162 respectively were issued by him when he was only a *Mahārajakumāra* which leads us to believe that even in his capacity of a prince, Govindachandra exercised such a powerful control over his father, the then ruling monarch, that the latter's formal permission for making the gifts was not even obtained. Govindachandra's mother Rālhadevī, also appears to have wielded considerable influence upon her husband. Govindachandra was the only king of the dynasty to have made

over to his mother some land to be gifted to a *Brāhmana* (cf Pāli plate of *Saṁvat* 1189). He also later consented to allow his chief queen *Mahārajñī* Goshaladevī to make a similar grant. (cf the Bāngarmau plate of *Saṁvat* 1208). Earlier he had already permitted his *paṭṭamahisī* Nayanakelidevī to make a gift of a village (cf Kamauli plate of *Saṁvat* 1176). His records also reveal that he had atleast three sons. The names of his two sons: *Mahārājaputra Yuvarāja Āsphoṭachandra* and *Mahārājaputra Rājyapāla* (cf Bhadaini plates of *Saṁvat* 1190 and 1203 respectively), both of whom had granted villages with the king's permission, are mentioned in the charters, but that of his another son *Vijayachandra*, who seems to have immediately succeeded *Govindachandra* does not occur anywhere in the latter's records. There may have been a family feud or both the *Mahārājakumāras* might have predeceased the king. *Govindachandra* was also the first king to add to his name new titles such as *narapati*, *gajapati*, *aśvapati*, *vividhavidyāvichāravāchasapati* etc. probably an adoption from the *Kalchūrīs*.

These and a few other grants contain an elaborate description of the purpose of the gift i.e. to secure the religious merit for the donor and his parents; the ritualistic ceremonies associated with the land grants; the place, occasion and how the king proceeded to make the gift after having taken ceremonial bath and offered oblations, (*arghya* to sun) worship to the patron deity and sacrifice to the sacred fire and how the transfer of the gifted land was completed by the donors' pouring out water sanctified by *kuśagrass* on the hands of the donee and the latter's acceptance of it, a process repeatedly occurring in almost all the documents. This process is in total agreement with that prescribed in scriptural injunctions and bears eloquent testimony to the donors having been inspired by religious instincts.

Thus in short these copper-plate records contain information of all sorts, by the judicial use of which, it is possible to construct a record of political and social experience of many centuries.

The system adopted for inventorying these inscriptions is quite simple. All the copper-plates have been divided into three major groups indicated as I, II & III according to the period they belong to. Documents of upto ninth century A.D. have been put in group I, in a chronological sequence. Under group II are listed plates of the 10th to 12th century A.D., which for the sake of convenience has been sub-divided as A, B, C, D and E according to various dynasties of the period,

the land-grants represent. For example sub-head (A). of group II contains all the inscriptions of the Gahadvālas (B) presents charters of the Chāhamānas, (C). narrates Rāshtrakūṭa charters while under (D). are listed copper-plates of the Chandella dynasty. Records of other royals of the period are described in subhead (E), care been taken to maintain the chronological sequence as far as possible. Group III has been devoted to miscellaneous Inscriptions from 14th century onwards, which include grants of the Chānd kings of Kumaun and some of not so important rulers and chieftains. Insignificant copper plates describing some monetary transactions or *bijkas* or distances etc. which incidentally number four only are also included in it.

All these records are detailed in the catalogue in a progressive serial beginning with no. I and ending with no. 96 the last copper plate. The reader would find in the narration a brief but precise description of the contents of the grant and salient features of each plate, including the source of acquisition, the year of the discovery and reference of its publication, if any. For ready reference a list of copper plates group-wise is given in appendix A while their individual accession or sectional numbers as given in museum records are listed in appendix B. List of abstractions used and the Bibliography will be found at the end.

Reference :

1. *Brihaspati Smriti* (Sanskāra Kāṇḍam) 294; *Bhavishya Purāna* (IV.164.18)
2. *Mahābhārata*, *Anuśāsana Parva* 62.62
3. *Aitareya Brāhmaṇa* XXXIX. 6; *Mahābhārata*, *Anuśāsana Parva* 62.39 recommend grant of land on the occasion of coronation.
4. cf *Karamdaṇḍa* Inscription of the reign of Kumāragupta I, Ep. Ind, Vol, X p 20 ff; the *Kuraspal* inscription of Someśvaradeva, *ibid* p 25 ff.
4. *Yāgñavalkya Smriti* I, 318-320
6. Their actual number inclusive of Bhitari seal is 98. The Tālesvara plates no. 8 A & B and Garrā plates (No. 81 A & B) are each individual records, but to avoid confusion have been discussed under one seriatim.

Appendix - A

Groupwise Breakup of Copper Plates

Group I - Inscriptions from 5th to 9th century A.D.

- No. 1 Pali Plate of Mahārāja Lakshmaṇa, year 158
- No. 2 Khoh Copper Plate of Mahārāja Hastin, year 163
- No. 3 Bhitari Seal of Kumāragupta II
- No. 4 Kasia Copper Plate
- No. 5 Deokali grant of Īśānavarmana, Saṁvat 632(?)
- No. 6 Banskhera Plate of Harsha, year 22
- No. 7 Madhuban Plate of Harsha, year 25
- No. 8 Two Tāleśvara Plates
 - A Grant of Dyutivarmana, year 5
 - B Grant of Vishṇuvarmana, year 29.
- No. 9 Barah Copper Plate of Bhojadeva, V.S. 898
- No. 10 Mirzapur Plate of Sūrapāla, year 3
- No. 11 Grant of Harirāja of 'Sūra Dynasty'
- No. 12 Plates of Sabda Śrī Chhardparaja ? year 15
- No. 13 Plate of Mahāsāmanta Balavarmadeva, year 20

Group II - Inscription from 10th to 13th century A.D.

- No. 14 Kahala Plates of Kalchūrī Soḍhadeva, V.S. 1135

A - Copper Plates of Gāhadvāla Dynasty

Plates of Chandradeva

- No. 15 Chandravati Plate of Chandradeva V.S. 1148
- No. 16 Chandravati Plates of Chandradeva V.S. 1150
- No. 17 Chandravati Plate of Chandradeva V.S.1156

Plates of Govindachandradeva

- No. 18 Basahi Plate of Mahārājaputra Govindachandradeva V.S. 1161
- No. 19 Kamauli Plate of Mahārājaputra
Govindachandradeva V.S. 1162
- No. 20 Pali 1st Plate of Govindachandradeva V.S. 1171
- No. 21 Kamauli Plate of Govindachandradeva V.S. 1171
- No. 22 Bhadaini Plate of Govindachandradeva V.S.1171
- No. 23 Kamauli Plate of Govindachandradeva V.S.1172
- No. 24 Kamauli Plate of Govindachandradeva V.S.1174
- No. 25 Basahi Plate of Govindachandradeva V.S.1174
- No. 26 Kamauli Plate of Govindachandradeva V.S.1175
- No. 27 Kamauli Plate of Govindachandradeva and his queen Nayanakelidevi
V.S. 1176
- No. 28 Don Buzurg Plate of Govindachandradeva V.S.1176
- No. 29 Kamauli Plate of Govindachandradeva V.S. 1176
- No. 30 Chhatarpur Plate of Govindachandradeva V.S.1177
- No. 31 Kamauli Plate of Govindachandradeva V.S.1178
- No. 32 Kamauli Plate of Govindachandradeva V.S.1182
- No. 33 Kamauli Plate of Govindachandradeva V.S.1184
- No. 34 Bhadvana Plate of Govindachandradeva V.S.1184
- No. 35 Saheth-Maheth Plate of Govindachandradeva V.S. 1186
- No. 36 Itaunjā Plate of Govindachandradeva V.S. 1186
- No. 37 Bhadani Plate of Govindachandradeva V.S.1187
- No. 38 Raivan Plate of Govindachandradeva V.S.1187
- No. 39 Ren Plate of Govindachandradeva V.S.1188
- No. 40 Pali Plates of Govindachandradeva V.S.1189
- No. 41 Kamauli Plate of Govindachandradeva V.S. 1190
- No. 42 Bhadaini Plate of Govindachandradeva and Yuvarāja Mahārājaputra
Āsphoṭchandra V.S. 1190
- No. 43 Kamauli Plate of Govindachandradeva V.S.1196

- No. 44 Kamauli Plate of Govindachandradeva V.S.1197
No. 45 Kamauli Plate of Govindachandradeva V.S. 1198
No. 46 Kamauli Plate of Govindachandradeva V.S. 1201
No. 47 Machhlisahar Plate of Govindachandradeva V.S.1201
No. 48 Lar Plates of Govindachandradeva V.S. 1202
No. 49 Bhaidaini Plate of Govindachandradeva & Mahārājaputra Rājyapāla V.S. 1203
No. 50 Bhadaini Plate of Govindachandradeva V.S. 1207
No. 51 Bangarmau Plate of Govindachandradeva & his queen Gosaladevi V.S. 1208
No. 52 Banaras Plate of Govindachandradeva V.S. 1211
No. 53 Banaras Plate of Singara Vatsarāja V.S. 1191

Plates of Vijayachandradeva

- No. 54 Copper Plate of Vijayachandradeva V.S. 1217
No. 55 Banaras Plate of Vijayachandradeva V.S. 1221
No. 56 Kamauli Plate of Vijayachandradeva & Yuvarāja Jayachandradeva V.S. 1224

Plates of Jayachandradeva

- No. 57 Kamauli Plate of Jayachandradeva V.S. 1226
No. 58 Kamauli Plate of Jayachandradeva V.S.1228
No. 59 Etawah Plate of Jayachandradeva V.S.1229
No. 60 Kamauli Plate of Jayachandradeva V.S.1230
No. 61 Kamauli Plate of Jayachandradeva V.S. 1231
No. 62 Kamauli Plate of Jayachandradeva V.S.1232
No. 63 Sihvar Plate of Jayachandradeva V.S. 1232
No. 64 Banaras Plate of Jayachandradeva V.S.1232
No. 65 Plate of Jayachandradeva V.S. 1232
No. 66 Kamauli Plate of Jayachandradeva V.S.1233
No. 67 Kamauli Plate of Jayachandradeva V.S. 1233

- No. 68 Banaras Plate of Jayachandradeva V.S. 1233
No. 69 Kamauli Plate of Jayachandradeva V.S. 1233
No. 70 Kamauli Plate of Jayachandradeva V.S. 1233
No. 71 Banaras Plate of Jayachandradeva V.S. 1237
No. 72 Etawah Plate of Jayachandradeva V.S. 1239

Plate of Hariśchandradeva

- No. 73 Machhlisahr plate of Hariśchandradeva V.S. 1253

B - Inscriptions of the Chāhamānas

- No. 74 Badaun Plate of Prithvichandradeva V.S. 1198
No. 75 Badaun Plate of Kumārachandradeva V.S. 1244
No. 76 Radan Plate of Chāhamāna Family V.S. XX 88

C - Inscriptions of Rāṣṭrakūṭas

- No. 77 Badaun Plate of Amritapāla V.S. 1202

D - Inscriptions of the Chandellas

Plates of Parmārdideva

- No. 78 Semarā Plates of Parmārdideva V.S. 1223
No. 79 Ichchhāvar Plates of Parmārdideva V.S. 1228
No. 80 Pachar Plate of Parmārdideva V.S. 1233

Plates of Trailokyavarmana

- No. 81 A & B Garrā Plates of Trailokyavarman V.S. 1261

E. - Copper Plates of Other Royals

- No. 82 Plates of Somavamśī Vijayachandra V.S. 1137
No. 83 Plate of Kīrtipāla of Uttarasamudra V.S. 1167
No. 84 Kamauli Plates of Vaidyadeva of Kamrūpa, year 4

**Group III Miscellaneous inscriptions from
14th century onwards**

Inscriptions of Chānd kings of Kumaun

- No. 85 Plate of Dharamachand, Śaka 1351
No. 86 Plate of Bhārtīchand, Śaka, 1399
No. 87 Plate of Bhīshmachand, Śaka 1436
No. 88 Plate of Kalyānachand, Śaka 1655
No. 89 Plate of Kalyānachand, Śaka 1659

Inscriptions of other kings

- No. 90 Plate of Dharamasimhadeva V.S. 1417
No. 91 Plate of Bhīmsimha of Udaipur V.S. 1648
No. 92 Plate of Girvānayuddha Vikramaśāha V.S. 1856

Insignificant Inscriptions

- No. 93 Copper Plate from Mahoba
No. 94 Inscribed Copper Plate A.D. 1808
No. 95 Undated Plate (Beejak)
No. 96 Copper Plate, V.S. 1949

Abbreviations

AR	:	Annual Report of Indian Epigraphy
ASR	:	Archeological Survey Report
ASIR	:	Archeological Survey of India Report
BMA	:	Bulletin of Museums and Archeology in U.P.
CII	:	Corpus Inscription Indicarum
DHI	:	Dynastic History of India
EHI	:	Early History of India
Ep. Ind	:	Epigraphia Indica
Ind. Ant	:	Indian Antiquary
IHQ	:	Indian Historical Quarterly
JRAS	:	Journal of the Royal Asiatic Society
JASB	:	Journal of the Asiatic Society of Bengal
JBORS	:	Journal of the Bihar and Orissa Research Society
JUPHS	:	Journal of the U.P. Historical Society
Keilhorn List	:	List of Inscriptions of Northern India by Keilhorn.
LMN	:	Lucknow Museum Minutes.
MAR	:	Museum Annual Report
PMP	:	Paramabhaṭṭāraka Mahājādhirāja Parmeśvara
PSPB	:	Parama Saugata Parama Bhattaraka
Shastri	:	Catalogue of Archeological Exhibits- Inscriptions in the Provincial Museum, Lucknow.
VS	:	Vikrama Samvat

Bibliography

1. Asian Researches
2. Archeological Survey of India Report
3. Annual Report of Indian Epigraphy
4. Bhandarkar List of Inscriptions
5. Buhler : Indian Paleography
6. Corpus Inscription Indicarum Vol. I & II
7. Dani : Indian Paleography
8. Dynastic History of India Vol. I & II
9. Early History of India
10. Ep. Ind. Vol. I to XXXV
11. History of the Medieval Hindu India Vol. I & II
12. History of the Chandellas
13. Indian Antiquary
14. Indian Epigraphy
15. Journal of the Royal Asiatic Society London
16. Journal of the Indian Oriental Society
17. Prāchin Bhārtiya Lipimāla

Appendix-2

Serial Number of Copperplates and their corresponding Number

Catalogue Serial	Museum Accession No.
1.	E1/S2977
2.	E2/S3031, S3032, S3033
3.	E3/S3036
4.	E62/0.110
5.	87.13
6.	E4/S2974
7.	E5/S3027
8.	E61/0.120 AB
9.	E60/G81
10.	75.14
11.	44.47
12.	57.29
13.	E6/S3026
14.	E7/S3025
15.	E8./0.22
16.	E9/E9/0.60,0.61,S2966, S2978
17.	E10/0.64
18.	E11/S3023
19.	E12/S3022
20.	E15/S3021
21.	E14/S3019
22.	E16/S3020
23.	E17/S3018
24.	E18/S2963
25.	E19/S2962
26.	E20/S2961

27.	E21/S2960
28.	E23/0.69, 0.68
29.	E22/S2959
30.	E65/S2957
31.	E24/
32.	E25/S2955
33.	E26/S2954
34.	E67/G129/S2953
35.	E27/0.23
36.	E66/0.129
37.	E28/S2952
38.	E29/S2940
39.	E30/S2939
40.	E31/S2937, S2938
41.	E32/S2936
42.	E33/S2935
43.	E35/S2933
44.	E36/S2932
45.	E37/S2931
46.	E39/S2930
47.	E40/S2929
48.	E41/S2927, S2928
49.	E42/S2926
50.	E43/S2925
51.	E44/S2924
52.	E45/S3096
53.	E34/S2934
54.	57.72 B
55.	48.207
56.	E47/S2044

57.	E48/S3043
58.	E50/S3040
59.	75.15
60.	E51/S3039
61.	E52/S3038
62.	E52/S3038
63.	E54/S3037
64.	57.72A
65.	48.208
66.	E55/S2949
67.	48.209
68.	48.210
69.	48.211
70.	48.212
71.	E68/G334/S2948
72.	75.16
73.	E57/S2947
74.	87.10
75.	87.12
76.	E63/0.216
77.	87.11
78.	E46/S2964, S3045, S2965
79.	E49/S3042, S3041
80.	E56/0.24/S2950
81.	E64/0.233 A/S2945-46
82.	46.106 ABC
83.	E13/S2973
84.	E38/S2968-70
85.	E70/S2944/G457
86.	E71/G458/S2943

87.	E72/G459/S2941
88.	E73/G462/S2975
89.	51.284
90.	43.10
91.	E69/G395
92.	89.21
93.	E58/S2972
94.	E59/S2942
95.	89.22
96.	92.43

1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
10	10
11	11
12	12
13	13
14	14
15	15
16	16
17	17
18	18
19	19
20	20
21	21
22	22
23	23
24	24
25	25
26	26
27	27
28	28
29	29
30	30
31	31
32	32
33	33
34	34
35	35
36	36
37	37
38	38
39	39
40	40
41	41
42	42
43	43
44	44
45	45
46	46
47	47
48	48
49	49
50	50
51	51
52	52
53	53
54	54
55	55
56	56
57	57
58	58
59	59
60	60
61	61
62	62
63	63
64	64
65	65
66	66
67	67
68	68
69	69
70	70
71	71
72	72
73	73
74	74
75	75
76	76
77	77
78	78
79	79
80	80
81	81
82	82
83	83
84	84
85	85
86	86
87	87
88	88
89	89
90	90
91	91
92	92
93	93
94	94
95	95
96	96
97	97
98	98
99	99
100	100

CATALOGUE

GROUP 1 : Inscriptions from 5th century A.D. to 9th Century A.D.

No. I Pālī Copper plate of Mahārāja Lakshmaṇa, year 158.

This copper plate was found buried in the house of a goldsmith at village Pālī close to Kosam, modern Kauśāmbī, now a district of the same name. It was obtained for the museum in 1891¹ and published by Dr. Fuhrer in 1894². This single, thin and smooth plate measures 21.5 cm. x 15 cm. and is engraved on both sides. It has a projection at the middle of the proper right side with a small hole at the centre for passing the copper ring of the seal attached to it. The seal (6.5 cm. x 5 cm.) is oval in shape and furnished with a pair of legs at the lower end. In the upper part of it over two horizontal lines about the middle, is cut in relief, a squatting lion while the lower portion bears a worn out legend which can be read as “Śrī Mahārāja Lakshmaṇasya”. The inscription consists of 16 lines, 10 on one side and 6 on the back. The language is Sanskrit and the script *Brāhmi* and with the exception of the benedictive and imprecatory verses the record is in prose.

The charter, which was issued from Jayapurā records the grant of the village Phelāparvatikā to one Ravatisvāmina, a *Brāhmaṇa* of the *Kautsa* gotra on the full moon day of the month of *Jyeshṭha* in the year 158, which is recorded in words and also shown in figures at the end. Though the era is not specified, it can be assumed to be Gupta Era on palaeographical grounds. The year would thus correspond to A.D. 477. The inscription mentions as *dūtaka* (messenger) the Mahārāja Naravāhanadatta. The donor Mahārāja Lakshmana must have been a chief of Jayapurā but he and the *dūtaka* mentioned in the document as also the capital Jayapurā are not known to us from any earlier or contemporary record. As the title Mahārāja indicates they may have been feudatory chiefs of considerable influence during the later Gupta Period.

1. Keilhorn, List No. 452
2. Ep. Ind. Vol. II page 363 ff.

No. 2 Khoh Copper Plates of Mahārāja Hastin, year 163

The copper plates bearing an inscription of Maharaja Hastin¹ appear to have been found about 1852² from some where near Khoh in the former Nagaud state of Madhya Pradesh and were transferred to the Museum from Sanskrit College Library of Banaras in about 1894-95. The inscription they bear was deciphered by E. Thomas³ in 1857 and an abstract translation was published by Prof. Wilson. Dr. Hall in 1861 and later General Cunningham partially reprinted it in 1879⁴. This inscription was republished by Dr. Fleet in 1888⁵. His remark that yet another plate bearing the date 156 is also in the museum is, however, wrong.

The copper plates, three in number, are rectangular in shape, two of which are of equal dimensions measuring 19 cm. × 14.5 cm. and the third, apparently used as an afterthought, a little smaller, (13.5 cm. × 6 cm.) A hole in the upper part of each plate would show that the plates were originally accompanied by a ring and the donor's seal, which are now not available.

The epigraph on them consists of 30 lines of writing engraved on one side of the plates and is well preserved. It is written in *Brāhmi* script and Sanskrit language. The inscription opens with an invocation of *Śiva Mahādeva* and records the grant of Korpparika (a village) to certain *Brāhmaṇas* by Parivrājaka Mahārāja Hastin who was the great grandson of Mahārāja Devādhyā, grandson of Mahārāja Prabhanjana and son of Mahārāja Dāmodara. The date of the grant is the second lunar day of the bright half of the month of *Chaitra* in *Mahāśvayuja samvatsara* 163. This *samvatsara* was current in the Gupta period. The year would thus correspond to 482 A.D.⁶. The document was written by Sūryadatta, the minister of alliance and war and the *dūtaka* (messenger) was Bhagraha, who also finds mention in Hastin's another inscription⁷.

1. Keilhorn, List No. 452
2. Prinsep, Indian Antiquities p. 251
3. ibid p. 252
4. JASB Vol. XXX p. 10 ff
5. ASR Vol. IX p 11 ff
6. Gupta Inscriptions p. 93 ff & p 100 footnote 4
7. ibid p. 100 ff

No. 3 Bhitari Seal of Kumāragupta (II)¹

This seal was discovered at Bhitari in Sayyidpur tehsil of Ghazipur District (UP) and was made over to the Museum in 1889². Its discovery was first announced in the Pioneer of 13th May 1889. Subsequently it was described by V. A. Smith³ and then by Hoernle, Dr. Fleet discussed the record on it at some length in Indian Antiquary Vol. XIX p. 22 ff.

The seal is oval in shape, pointed at top and bottom and its extreme measures 15 cm. by 12 cm. Around its face runs a raised rim. On the back of it are two holes evidently for attaching it to some other object probably to a copper charter. It is made of mixed metal of which copper forms the chief component.

The carving on the seal is in two parts. On the upper part is the figure of Garuḍa with a human head in fairly high relief, with extended wings, while the body and legs are that of a bird. Around his neck is a snake. The lower part demarcated by two horizontal parallel lines running across, contains an inscription of eight lines in low-relief written in Gupta characters and Sanskrit prose.

The contents of the inscription are purely genealogical. The order of succession given in the record beginning with Kumāragupta (I) is as below :

Kumāragupta (I)
(married to *Anantadevī*)

|
Puragupta
(married to *Vatsadevī*)

|
Narasimhagupta
(married to *Mahālakshmī*)

|
Kumāragupta (II)

The information furnished by this epigraph is of extreme significance. The inscription not only extends the Gupta genealogy by two generations i.e. Narsimhagupta and Kumāragupta (II), the grandson and great-grandson of Kumāragupta (I) respectively, it also omits Skandagupta and mentions instead Puragupta as the son of Kumāragupta (I). Apparently Kumāragupta (I) had two sons- Skandagupta and Puragaputa. Whether Skandagupta left a successor

or not, it appears that there was a formal division of the early Gupta territories in the generation of these two brothers. Another point of interest in the inscription is the mention of the names of the three queens of Gupta dynasty, namely Anantadevī, Vatsadevī and Mahālakshmi which were not known before⁵.

1. Keilhorn. List No. 518
2. N.W.P. and Oudh Museum Minutes Vol. III p. 87.
3. JASB LVIII pt 1 p. 84ff
4. Ibid p. 88 ff
5. Ind. Ant. Vol. XIX 224 ff

No. 4 Kasia Copper Plate

This copper plate was found during the excavations at Kasia conducted by Dr. Sahni in 1910-11. The plate was placed upside down on a copper jar, which is said to have contained a relic casket¹ and was acquired by the museum in 1915.

The plate measures 42.5 cm. broad by 15 cm. high and bears an inscription of 13 lines in *Brāhmi* script, which is partly engraved and partly hand written in black ink and Sanskrit language. Purely religious in character the epigraph contains the *Nidāna Sutra* of Buddhism which was caused to be written on a *tāmrapaṭṭa* at the Nirvana Chaitya by Haribala, head of several monasties for the propitiation of the Dharma. This copper plate is of exceptional interest. It proves beyond doubt the *Mahāparinirvāṇa* of the Buddha at the site and the existence of a chaitya at the spot. But the most noteworthy evidence provided by it is the method adopted for writing and inscribing a copper plate. It appears that the whole text of the document was first directly written by hand in indelible black ink on the face of a smoothened plate in the then prevailing script, which was to be engraved there after. In the present case only a part of epigraph is engraved and the rest of the composition is left over in its original hand-written form.

The record is undated but on the basis of script and the name of Haribala who is known to have installed several images of the Buddha as far as Mathura, in the Gupta period, there can be no doubt in assigning this inscription to about the fifth century A.D.

1. ASIR 1910 - 11 p

No. 5 Deokali Grant of Īśānavarmana *Samvat* 632 ?

The copper plate was found at Deolaki, a village in Ghazipur District (UP) while digging the foundation of a house. It was taken over by the district administration under Treasure Trove Rules and later sent to the museum in 1982. It was briefly noticed in 1988¹.

It is a thin plate measuring 29 cm × 22.5 cm. and is inscribed on one side only with 22 lines in script of Nothern variety. On the upper part of it in the middle is soldered a seal bearing the figure of Garuḍa, half-human half-bird, with wide-spread wings and below it in relief the legend reading “Śri Īśānavarmadeva” in the script which appears to be later than the Gupta period. The language of the epigraph is Sanskrit and except for the verse containing the grant of land, almost at the end, the whole text is in prose.

The object of the grant is to bestow upon a *Brāhmaṇa* named Gaṇadeva of *Krishṇātreyā* gotra, the village of Varggāshana in Pañchālaka *vishaya*. The donee, a resident of Nakulika was the son of *Bhaṭṭa* Chaturvedi Chandradeva. The messenger of the grant was Yuvarāja Saravvavarmana, born of queen Lakhnāvatī.

The charter also gives the genealogy of the Maukhari dynasty beginning from Mahārājadhirāja Harivarmana married to Jayasvāmini Bhaṭṭarikā, their son Ādityavarmana married to Bhaṭṭarikā Harshaguptā, their son Īśānavarmana married to Bhaṭṭarikā Umāguptā, from whom was born Īśānavarmana himself, the donor of this grant.

The charter was issued at the king’s camp at Manderanvasa. Dr. K. K. Thapaliyal who jointly published this inscription considers it as spurious for many reasons². The date 632? mentioned in the record is given in figures only, the first digit of which due to a fracture in the plate, may be read both as 5 or 6. If we take the date as V.S. 532 the equivalent date in AD would be 475, not a feasible preposition, for the earliest known date of Īśānavarmana is AD 554 nearly eighty years later. As such the date given in it should be V.S. 632 which is equivalent to 575 AD. But even allowing its doubtful character, the inscription is important for its being the first copper -plate charter of any Maukhari king known to us so far. It also helps in establishing that the Maukhari king Īśānavarmana ruled from 554 to 575 AD.

1. BMA No. 42 (1988) p 77 ff

No. 6 Banskhera copper plate of Harsha¹ - year 22

The plate was found in the village of Banskhera about 25 miles from Shahjehanpur in 1894 and presented to the museum the same year. It has published by Bühler in 1896-97.²

The plate is rectangular in shape measuring 66.5 c.m. × 33 cm. bearing an inscription of 18 lines written in good and correct Sanskrit in the script of about 7th cent. AD. The projection in the middle of proper right side has an arch-shaped seal soldered on to it having a worn out inscription which is hardly legible. The last line of the main epigraph consists of the sign-manual of the king written in elaborately ornamented characters about three times larger than those on the body of the grant, showing that king Harsha must have been a highly accomplished pen-man if at least they reproduce the king's hand writing.³

After the giving the genealogy of king Harsha the inscription goes on to record that on *Kārttika badi* 1 (in the Harsha) *Samvat* 22 (AD 628-29), Harsha, the king of Kanauj and Thāneśvara granted to two *Brāhmaṇas* the village of Markatasāgar which lay in the *bhukti* (province) of Ahichchhatra and in the western *pathakā* of Angadīya *vishaya*. The charter was issued from Vardhāmanakoṭi and the officials mentioned in it are Skandagupta, the *dūtaka* or messenger and Bhāna, the keeper of records. The grant was engraved by Īśvara.

1. Keilhorn, List no. 528
2. Ep. Ind. Vol. IV p. 208 ff.
3. Smith. Early History of India p. 316

No. 7 Madhuban Copper Plate of Harsha¹ year 25

The plate was discovered in January 1888 by a cultivator from a field near Madhuban in tehsil Ghosi of Azamgarh district and was acquired by the Museum in 1887. The inscription was published by Dr. Bühler.²

The document is engraved on one side of a single rectangular copper plate measuring 51 cm. by 32 cm. There is no ring or seal attached to it. A break at the proper right side suggests that the plate projected there but whether a seal was attached to this projection can not be determined.

The inscription consists of 18 lines written in neat and well engraved letters. The language is Sanskrit and letters belong to north-western class of alphabets. The charter was issued from Harsha's camp of victory at Kapitthaka identified by Cunningham with modern Sankisa on the Kālindī river in Fatehgarh district³. Its purpose is to record the transfer of the village of Somakundaka situated in the Kunḍadhāmī vishaya in the *bhukti* of Śrāvastī from one Vāmarathya, who had formerly enjoyed it on the strength of a forged document (*Kūṭasāsana*) to two other *Brāhmaṇas*, after destroying the old plate.

The genealogical portion of this inscription is identical with that of the Banskhera plate noted above (No. 6). According to these inscriptions Harsha and his elder brother Rājyavardhana were the sons of Prabhākaravardhana and Yaśomatidevī, Prabhākaravardhana was the son of Ādityavardhana (married to Mahāsenaguptādevī) and grandson of Rājyavardhana (I) (married to Apsarodevī) and great grandson of Naravardhana (married to Vajirīdevī). An interesting information that emerges from this inscription is the statement that Harsha's elder brother Rājyavardhana (II) was a Saugata Buddhist who after defeating Devagupta and other kings, was treachously slain in his enemies quarters. We also learn from the record that Harsha had great attachment and regard for his elder brother king Rājyavardhana (II). His poetic genius too is revealed by the two admonitory verses in lines 16-17 of this grant. Lastly as the village granted was situated in the *bhukti* of Śrāvastī, it is evident that Harsha had conquered at the time a considerable portion of Northern India.

The grant is dated in the sixth lunar day of the dark half of Mārgaśīrsha of the year 25, which is apparently a regnal year of the Harsha era and would thus correspond to 631 AD. The *dūtaka* of the grant was the Mahāsāmanta Māharāja Skandagupta. The order to engrave the inscription was given by the chief keeper of records, Sāmanta Mahārāja Īśvaragupta and the engraving was done by one Gurjjara.

1. Keilhorn, List No. 529
2. Ep. Ind. Vol. I p. 67ff
2. Ep. Ind. Vol. VII p. 157

**No. 8 A & B ; Two Tāleśvara Plates¹ of Dyutivarmana
and Vishṇuvarmana, years 5 and 28**

The plates were accidentally dug out in the course of terracing a field at Tāleśvara near Deghat, a village in Almora district now in Uttaranchal. They were deposited in the museum in 1914. They were published by Y. R. Gupte.²

Each plate has an oval seal soldered to it containing the same legend in four lines besides several symbols separated from the legend by a straight line. Above it is shown a recumbent bull with head turned to right. Before it is seen a fish or tortoise and below the latter Garuḍa, all these surmounted by a hooded cobra. The legend on the seals is identical and says that "here is the charter of Dyujivarmana, the great grandson of Vishṇuvarmana, the grandson of Vrishavarmana and the son of glorious Agnivarmana". Strangely, however, the earlier plate of year 5 ascribes itself to Dyutivarmana son of Agnivarmana and the other dated in year 28 to Vishṇuvarmana son of Dyutivarmana. Both the kings call themselves *Paramabhaṭṭāraka Māharājādhirāja*. The alphabets of the seal have many common characteristics with the Gupta script. But the lettering on the plates is of much later date. Crouched in Sanskrit language, both the plates of almost equal dimensions (48 cm. × 38 cm.) contain inscription of 28 lines each, engraved on one side only. Both the charters were issued from Brahmapurā comparable to the city of Purandhara (*Indra*) and the kings claim their descent from moon and sun of the royal lineage of the Pauarvas.

A. Grant of Dyutivarmana, year 5

The purpose of this charter of the king *Paramabhaṭṭāraka Māharājādhirāja* Dyutivarmana is to confirm the grants of some villages, plots of land, *pallikās*, *Ariṣṭāsrama* at Kārttikeyapura, the market town named after prince Oddala, Uttarāpatha with many villages at the bank of river Pitrigaṅgā etc. all of which were mentioned in the previous grants burnt down in fire, for the purpose of worshipping God Vīraṇeśvaraswāmī. The date given in the inscription is the 30th day of the month of *Pausha* of the 5th year of reign, which in the absence of any saṁvat cannot be verified and it is also not possible to give an English equivalent. On palaeographic grounds it may, however, be placed in the late seventh or early eighth cent. A.D.

The *dūtaka* or messenger is said to be pramatāra Sūryadatta, the officer

entrusted with the arrangement of peace and the war, and the writer Vishṇudāsa The engraver was goldsmith, Ananta.

B. Grant of Vishṇuvarmana, year 28

Differently worded, the object of this inscription is to record the king's sanction to the previous grants, accidentally destroyed, for the purpose of continuance of the great sacrificial sessions, at the request of Temple congregations headed by Trātā, and to enjoy the gifts perpetually. Interestingly the area of the gift lands has been defined in terms of *kulya*, *khari* and *drons* (all measures of grain that can be sown in the fields). Some portion of land belonging to landholder Varāhadeva, *divirapati* Dhanadatta and commander of the army Lavachandra were also donated in order to be presented at the feet of Vāmanasvāmī before the shrine in the temple at Durvashandaka for sacrificial sessions. The charter is dated the 5th day of *Mārggaśīrsha* of the 28th year of the reign, which, also in the absence of any *saṃvat*, cannot be equated to any English date of our times. The messenger in this case is *pramatāra* Varnadatta, writer *divirapati* Dhanadatta and engraver, the same goldsmith Ananta.

These plates are of considerable importance for they supply the names of some hitherto unknown kings. They also mention names of cities, villages and fields, which are of geographical and historical interest. The records clearly refer to Garhwal and the Katyura valley and also help in identifying and locating Kārttikeyāpura as the capital of Katyur kings. The *paravatākāra rājya* means the kingdom filled by mountains, which, therefore certainly refers to a hilly state.

1. A.R. Ep. 1955-56 Nos. A 104-105
2. Ep. Ind. Vol. XIII pp. 109 ff. Y. R. Gupte considers them as spurious for several reasons adduced therein.

No. 9 Barah copper-plate of Bhojadeva¹ V.S. 893 = 836 AD

This plate was discovered in March 1925 from the foundation of a house at Barah, said to have been inhabited during the Mughal period on Kanpur-Kalpi road in Akbarpur tehsil of Kanpur district and deposited in the museum in 1925.

The plate measures 58 cm. × 42 cm. and is inscribed on one side only. The

three holes drilled at the left side of the plate show that a seal was probably attached to it. The writing consists of 16 lines of deeply cut and well-shaped letters. The script is *Kutila* (Nāgari) of the period and the language Sanskrit prose. The date, when the grant was issued, is given in the last line where it is expressed by letter-numerals and a numerical figure which Shastri and Ojha read as 893 of *Vikrama* era.²

The charter is that of king Bhojadeva, who is no other than the famous ruler of the same name of the Gurjara Pratihāra dynasty, and its object is to record the grant of an *agrahara* called Valakāgrahāra in Udambara *viṣaya* of Kalañjara *maṇḍala* in the *bhukti* of Kānyakubja, to the Brāhmaṇas of the family of *Bhaṭṭa* Kachersvāmi who belonged to Bhārdvāja *gotra* and Vājasaneyi *sākha*, with all its income, barring such as had already been granted to Gods and *Brāhmaṇas*. As evident from this charter the original grant was issued by Sarvvarmanadeva and sanctioned by king Nāgabhaṭṭadeva which, due to incapability of the controlling officer in the reign of king Ramabhadradeva, remained disturbed for sometime and Bhojadeva, the grandson of Nāgabhaṭṭadeva, revived it on old terms on the fifth day of the bright fortnight of Kārttika *māsa* in the year 893=836 A.D. The messenger (*dūtaka*) was Bālāditya son of Rājyabhaṭṭāraka and the writer Rudrata.

The grant was issued from Mahodaya (Kanauj) itself, which was the capital town of the Gurjara-Pratihāras. The genealogy of Bhojadeva beginning with Devaśaktideva and his queen Bhuyikādevi and their descendents upto Rāmabhadradeva, king Bhojadeva's father, alongwith the names of their queens is also given in this record. This incidentally is also the earliest document of king Bhojadeva².

1. A.R. No. 108 1955-56.
2. Ep. Ind. Vol. XIX pp. 15 ff. See also Vol. XVII pp 235 ff.

No. 10. Mirzapur copper-plate of Śūrapāla, year 3

The plate was discovered at village Dhauravala in Mirzapur district and was acquired by the museum under T.T. Rules in the year 1975. It has not been edited but briefly noticed¹.

It is a single plate of thick copper and measures 44 cm. × 37 cm. On the central

top is soldered a massive seal 22.5 high and at base 20 cm. wide. In the central panel of the seal, in bold relief, is shown the famous Sarnath device the Dharmachakra with an umbrella over it from which hang long pennons, flanked by two antelopes at the sides. Below this insignia is written in high relief the royal name *Śrī Sūrapāladevasya* i.e. of Sūrapāladeva.

The plate has raised rims on all the four sides obviously to protect the writing from damage, and is inscribed on both sides. The full text of the record runs into seventy lines in all - 37 lines on the obverse and 33 on the reverse side of the plate. The inscription, composed in verse and prose, is by and large, quite well preserved. The script is Nāgari of the period and the language used is Sanskrit. An alphabet 'ni' is seen incised on either side of the text at the end, which is an abbreviation of "*ni mahākshnī*" denoting approval of *Mahākshapaṭalika*.

The inscription, the longest record of any Pāla king so far and the only document of the dynasty found in Uttar Pradesh, is that, of *Paramavsaugata Paramabhaṭṭāraka Mahārājādhirāja Śūrapāla*, who, according to the genealogy given, was the son and successor of PSPB *Mahārājādhirāja Devapāladeva* and grandson of PSPB *Mahārājādhirāja Dharmapāladeva*, son of Gopāla the founder the Pāla dynasty.

The purpose of the grant is to record the donation of some villages in Śrinagara *bhukti* (modern Patna) to the *Śaivāchāryas* of Banaras. The charter was issued while the king Śūrapāla was camping at Mudgagiri (modern Monghyr). The *dūtaka* was Yudhishṭhira and the deed (*śāśana*) was recorded by *Sāmanta Dhakkadāsa Vairochandāsa*. It is dated, the second day of the bright half of the month of *Āśvina* in the year 3 of the reign.

The inscription is very important. It is the first genuine record of Śūrapāla and the only copper-plate grant of the king known to us so far. It also sets at rest the identity of the king generally surmised as the other name of *Vigrahapāla*². It also confirms in unequivocal terms that Śūrpāla was the direct successor of Devapāla, thus corroborating the genealogy given in the *Badal Praśasti*³. The order of succession given therein is : *Dharmapāla, Devapāla, Śūrapāla* and *Nārāyaṇapāla*. It appears that since only two small inscriptions naming Śūrapāla, both on stone pedestals, dated in the year 2 and 3 respectively, are known, he could not have been seriously reckoned as a Pāla monarch of any

consequence thus leading to the controversy around the successors of Devapāla. As the present grant too is dated in the year 3, it can be presumed that the king Śūrapāla had a very short reign though. Some of the verses in the epigraph are gems of Sanskrit kāvya and aver to Śūrapāla's own conquests and expansion of Pāla domain upto Nepal and Vindhyan range⁴.

1. BMA Vol. 5-6 (1970) p. 67 ff where it is briefly noticed.
2. JASB part II App. p. 206. Hoernle views were also accepted by Keilhorn, Ep. Ind. Vol. VIII App. I p. 17.
3. Ep. Ind. Vol. II p. 160 ff.
4. According to Monghyr Grant of Devapāla his war elephants had reached Vindhyan Range while his cavalry roamed the Kamboja country.

Inscriptions of Minor Kings and Mahāsāmantas

No. 11 Grant of Harirāja of Śūra Dynasty

These are three copper plates which were purchased by the museum in the year 1944 from a dealer. The place and circumstances of their discovery are, therefore, not known. They have not been published.

The inscription is engraved on all the three small rectangular plates of equal size (16 cm. x 7 cm.) each having a hole at the top centre apparently for passing the ring and the seal which are, however, not forthcoming. The first and the third plate is engraved only on one side while the second is inscribed on both the sides. The record altogether consists of 24 lines, 6 lines each on the first and the third plate while the second has an equal number of lines on front and back. But for some corrosion here and there affecting a few letters, the writing on the whole is in a good state of preservation. The language of the charter is Sanskrit and the script looks like that of Eastern Chalukya kings (since the letters are box headed they also look akin to Southern alphabets). As is known, the Gupta influence can be traced in official records of the Kalchūrīs too. All this coupled with the fact that the record is undated, it may be difficult to assign this inscription to a particular time frame. It would, however, be reasonable to assume that paleographically it could be placed in seventh or eighth century A.D.

It has been said in the charter, supposedly issued from Śāntanapura that Harirāja, who was the grandson ? of one Śrīmant Mukhobhagraharāja (This is a tentative reading as the letters are damaged here) belonging to Śūra dynasty, allowed his chief queen (*Pradhāna Mahiṣya*) Anantamahādevī to direct several *Mahāmātras* and citizens of Āmbrakanagar where the queen resided, to contribute as before for the upkeep of the residence (probably of *Brāhmaṇas*) of Daukika village who belonged to *Kauḍinya* gotra and were masters of *Upanishads* and *Siddhāntas*, for perpetuating the influence of Śūra dynasty.

The places and names of persons mentioned in the record cannot be identified nor the region be demarcated where the Śūra family really existed. Since there is no honorific attached to Harirāja's name, he may have been a petty king or a mere chieftain. However, besides introducing Harirāja to us for the first time, a clear instance of a comparatively long preservation of antique characters in

charters for official purposes upto seventh or eighth century A.D. is furnished by this inscription.

**No. 12 Copper plates of Sri Śabda ? Chharadparāja ?
Sāmvat 15**

Like no. 11 above these plates were also purchased by the museum in the year 1957 and their antecedents likewise are not known. The inscription is unpublished.

These are two rectangular thin plates of small size measuring 13 cm. × 7 cm. and 11 cm. by 6 cm. respectively, badly damaged and broken at each end. Both the plates bear an inscription on the obverse and reverse sides yet they do not appear to make a complete record, which might have spread over to another plate, which is not forth-coming. There is a round hole on the right side middle of the plates apparently for passing the ring and the seal which is now separated from the record. The small round seal appears to be of an alloy with a marked depression probably caused by the imprint of seal matrix on red-hot metal. It shows in high relief the figure of a seated bull to right and below it in horizontally framed panel and illegible five-letter legend in relief.

The first plate contains seven lines on the first side and nine on the reverse and the second seven lines on one side and only two on the reverse making it a 25 line epigraph. As some portions of the plates are chipped off and encrustation has also damaged the writing, some letters cannot be correctly deciphered nor the broken letters restored.

The charter is that of *Paramamāheśvara* Sri Śabda ? Chhardaparāja ? and the purpose of the record appears to be the grant of the village Salsalā in Bamadolā *pattalā* situated in Tārimba *vishaya* to one Omkeśvarasvāmi of *Kaśyapa* gotra for the well being of king's parents and himself. The officials addressed are *Sāmanta*, *Mahāsāmanta*, *Rājanaika*, *Rājaputra*, *Danḍanāyaka*, *Kumāramātya*, and *Uparika*. The date recorded in the inscription is Sāmvat 10 (+) 5 = 15 of Māgha, the figure indicating the day is however, obliterated. The inscriber was *Sreṣṭhi* Buddhena.

It is impossible to connect this king to any dynasty or the Sāmvat to a known era at the present state of our knowledge. The charter is written in Sanskrit

language and the script is northern variety of alphabets, paleographically, nearer to the 8th century A.D.

1. The reading is tentative. The name of the king sounds to be similar to one used by Mysore rulers.

**No. 13. Copper plate of Mahāsāmanta Balavarmadeva¹
year 20**

Though this plate is in the museum but where from it came and the circumstances surrounding its discovery and acquisition are not known.

It is a single plate which measures 38 cm. x 22 cm. excluding the projection about 5 cm. broad x 7 cm. high with a rectangular hole on the proper right side. The inscription engraved on one side of this plate consists of 15 lines written in Sanskrit language and *Kuṭīla* script of about 8-9 th century A.D. Due to corrosion the writing has suffered at a few places but the inscription otherwise is well-preserved.

The charter was issued from Brihadgriha and records that *Mahāsāmanta* Balavarmadeva who meditated on the feet of *Mahāsāmanta* Pāṇḍuvarmadeva, granted the village of Bhujangika on the river Vegananda to certain religious students at the request of merchants who apparently inhabited the village of the grant. The date of this inscription is the second lunar day of the bright fortnight of the month of Chaitra in the year 20. The *dūtaka* (messenger) is named as Kelhaṇa ? and the writer of the grant was Saṇdhivigrahaka (Minister of peace and war) Adiyadesta (Ādityadatta). The names of the two Mahāsāmantas in the record are not met with anywhere else. As Brihadgriha is a synonym of Karusha² which is applied to Shahabad district in Bihar, the places and river named in the inscription may be assumed to be somewhere near Patna. The inscription was first published in the Journal of the American Oriental Society. (Vol. VI page 538) and later on by Prof. Keilhorn in 1891³.

1. Keilhorn, List No. 602
2. A.S.R. Vol. III page 70
3. Ind. Ant. Vol. XX page 124

GROUP II : Inscriptions from 10th to 13th Century A.D.

No. 14. Kahla plates of Kalchūri Soḍhadeva-Saṃvat 1135

The plates were found in 1889 in a field at village Kahlā of *parganā* Dhuriapār in Gorakhpur district¹ and presented to the museum in 1895. The grant was edited by Prof. Keilhorn².

The plates are two in number and each measures 44 cm. x 33 cm. The edges of the plates are fashioned in to a low rim and are furnished with a circular seal 7 cm. in diameter and mounted on a ring which passes through a hole in the middle of the lower part of the first and upper part of the second plate. The seal contains, in high relief, the figure of a couchant bull to right and the name of the king in *Nāgari* letters below which is shown an arrow pointed to proper right direction.

The inscription consists of 59 lines of writing, 31 lines on the first plate and the rest on the second, written in *Nāgari* script and Sanskrit language. The first 32 lines give the genealogy of Soḍhadeva composed in thirty verses. Besides the usual benedictive and imprecatory verses, the rest of the text is in prose.

The inscription is that of Soḍhadeva of the *Rājaputra* branch of the Kalchūrī family and purports to record the grant by king Soḍhadeva of 20 *nālukas* of land situated (in the district of) Tikarika, which belonged to Gunakala *vishaya*. This gift was made by the king after bathinng in the river Gandaki on the occasion of *Uttarāyāni Saṃkrānti*, on Sunday the seventh *tithi* of the bright half of the month of *Pauṣa* in [Vikrama] *Saṃvat* 1135, which is equivalent to year 1077 of the Christian era. Two other dates also occur in this record - *Saṃ.* 1077 corresponding to 1031 A. D. as the date of the accession of Vyāsa, father of Soḍhadeva and the other *Saṃvat* 1135= 1079 A.D. when the copper plates were written by the recorder of orders, Janaka.

The *Rājaputra* branch³ of the Kalchūrīs is a new discovery. The date of the accession of Vyāsa is probably the earliest known date of the Kalchūrīs of Chedi, found in any inscription so far. It is curious, however, that the above record speaks of the plates as if they were one. *ayam tāmra tāmrapaṭṭa* (line 57) where as they actually number two.

1. Museum Minutes Vol. VI p. 648
2. Ep. Ind. Vol. VII p. 85 ff.
3. The mention of river Gaṇḍakī may indicate that this *Rājaputra* branch of the Kalchūrīs may have settled in the vicinity of Kanauj.

II-A : Copper Plates of Gahadvalā Dynasty

PLATES OF CHANDRADEVA

No. 15 Chandrāvati Plate of Chandradeva - *Samvat* 1148=1091 A. D.

The plate¹ was found buried on the left bank of the Ganges under the fort of *Chandrāvati* in the district of Vārāṇasi and deposited in the museum in 1908. The inscription was edited by Dr. Sten Know².

This is single plate measuring 39 cm. x 30 cm. and is inscribed on one side only. The edges of the plate are fashioned into a low rim. A hole is seen in the middle of the upper part through which passed a circular ring on which slides a bell-shaped seal. The face of the seal is circular and bears in relief the figure of Garuḍa having the body of a man and the head of a bird, kneeling with face turned to right. Across the centre is the legend "*Srivadach (Śrīmach) Chandradevaḥ*" and at the bottom a conch (*Śaṅkha*).

The plate contains 23 lines of writing in *Devanāgarī* characters and Sanskrit language and records the grant of the village of Vadagavā situated in Bāvana *pattalā* to a *Brāhmaṇa* by King Chandradeva of Kanauj after he had bathed in the neighbourhood of *Saurī Nārāyana*, probably a place of pilgrimage. The portion of the inscription containing the date is damaged. The original date of the charter appears to have been Thursday the fifteenth day of the bright half of *Kārttika* of the [*Vikrama*] *Samvat* 1148 which was afterwards changed to Sunday the eleventh day of the same fortnight. This incidentally is the earliest known date of this king.

1. APRAS N. C. 1907-08 pp. 202 ff
2. Ep. ind, Vol IX pp. 302 ff

No. 16 Chandrāvati plates of Chandradeva - *Samvat* 1150= 1093 AD

These copper plates¹ were found enclosed in a roughly executed stone box on the left bank of the Ganges in the ancient fort of the *Chandrāvati* in the district of Vārāṇasi in 1911. They were acquired by the museum in 1912.

The copper plates are five in number and measure 68 cm. x 43 cm. each. They are inscribed on one side only in *Devanagari* script and Sanskrit language and their corners are rounded off. Originally they must have been strung together on three copper rings, which were found detached. The seal of the king, which is a solid bell-shaped mass, slides on the biggest ring and bears in relief the figure of the man-bird *Garuḍa* and a small conch-shell at the bottom above which appears in bold relief the name of the king Chandradeva.

The document proper is engraved on the first two plates only, the remaining three plates only contain the list of five hundred *Brāhmaṇas* on whom the donation was bestowed. The whole charter as such runs into 90 lines. The grant, which was ordered by king Chandradeva of Kanauj on Sunday the 15th day of dark half of *Āśvina* of [*Vikrama*] *Samvat* 1150. (given in words and figures) at the time of solar eclipse after the king had bathed at the holy site of Svargadvāra on the confluence of rivers *Saryū* and Gharghar (Ghagghar) at Ayodhyā, included the entire *pattalā* of Kaṭhehalī except the villages previously endowed upon deities and *Brāhmaṇas* etc. It is interesting to note that *Svargadvāra* is still an important place of pilgrimage at Ayodhyā.

1. Ep. Ind. Vol. XIV pp. 193 ff.

**No. 17 Chandrāvati Plate of Chandradeva - Samvat
1156 = 1099 A.D.**

This plate to was found in the same stone box referred to above along with the five plates (no. 16). Their discovery and subsequent transfer to the museum has also been noticed above. This inscription has been published by D. R. Sahnī¹.

It is a single plate, which measures 68 cm. x 43 cm. It is inscribed on one side only with an epigraph comprising of 25 lines of writing. The script is *Nāgari* and the text is composed in Sanskrit. The inscription begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to king's weight (*tulāpuruṣa*) and a thousand cows before the image of *Ādikeśava*. This record chronicles the grant by the king Chandradeva of 30 villages in Vrihadyehadevaratha *pattalā* and two villages in Kaṭhehali respectively for the residence of the same five hundred *Brāhmaṇas* who were the recipients of donation recorded in the preceding grant. The king did so after bathing at the *Ādikeśava* ghaṭṭa at the confluence of the Ganges and river

Varṇā, on Saturday in the *yugādīparvana*, the *akshatatrīṭhīyā tithi* of the bright fortnight of *Vaiśākha* in [Vikrama] Śamvat 1156. The *Ādikeśava ghaṭṭa* still exists in Vārāṇasi.

The charter shows further that on the same occasion king Chandradeva also granted the village of Madhuaḍa (Maovada grāma) Vamkānai *Pattalā* to (the temple of) *Chandramādhava* at Chandrāvati. Possibly this temple was built by the king himself from which the present name of Chandrāvati is derived.

The inscription mentions the names of the great *sanskrit* scholars: Guṇāḍhya, Bhairavī and Rājaśekhara and eulogises the king as "at the resounding of whose copper-plates, bearing grants of land at the time of their being engraved with rows of closely written lines, the universe has become deafened"

1. Ep. Ind., Vol XIV p 197 ff.
2. Shastri, Catalogue 1915 p 10

PLATES OF GOVINDACHANDRADEVA

No. 18 Basahi Copper Plate¹ of Mahārājaputra Govindachandradeva - *Samvat* 1161 = 1104 A.D.

The plate was found in a wall-recess of a dilapidated house in the village of Basahi in Etawa district probably in 1873 and deposited in the museum in 1885. The inscription on the plate was first published by Rajendra Lal Mitra² and later on edited by Fleet in 1885³.

The plate measuring 68 cm. × 43 cm. is engraved on one side only. The seal accompanying the plate bears in relief the name of the donor "Sri Mad-Govindachandradevaḥ" across the centre and the usual figure of man-bird *Garuḍa* above and a *śaṅkha* below it along with a barbed arrow engraved at the right margin as usual. A clasp was riveted (now lost) on the middle of the upper edge of the plate containing a chain of two rings of unequal thickness holding the seal.

The inscription runs into 22 lines. The characters are *Nāgari* and the language Sanskrit. The record opens with the invocation of *Vāsudeva* followed by a verse in the praise of the same deity under the name of *Dāmodara*. Thereafter follows the genealogy of the donor (as *Rājaputra Govindachandradeva*).

The purport of the charter is to record the grant to a *Brāhmaṇa* by the name of Alheka, son of Kula, belonging to *Vārvarīcha śākhā* of *Gautama gotra* having three *pravaras*, of the village of Vasabhi in *Jiavati pattalā* by *Mahārājaputra Govindachandradeva*, on Sunday the 5th day of bright half of *Pausha* of [*Vikrama*] *Samvat* 1161 on the occasion of *Uttarāyaṇī Saṅkrānti* after bathing at *Asatikā* on the river *Yamunā*. The date of the record is given both in words and figures. The grant was composed by Pandita Vijayadāsa son of Pandita Kuke in the presence of the family priest Śrī Jāgūka, *Mahattaka* Śrī Valhaṇa and *Pratihāra* Śrī Gautama. The boundaries of the village have also been defined in the record. It is interesting to find that Govindachandra is mentioned here only as "*mahārājaputra*" and not even as *Mahārāja* or *Mahārājādhirāja*. No. other usual honorific preceding his or his successor's name as found in later records are mentioned. The Basahi plate is perhaps the earliest grant made by Govindachandradeva.

1. Keilhorn, List No. 77 and Ind. Ant. Vol. XIX pp 63 No. 176
2. JASB Vol. XLII part I p 314 ff
3. Ind Ant. XiV p 101 ff

**No. 19 Kamauli Plate of Mahārājaputra
Govindachandradeva - Samvat 1162=1105 A.D.**

This is one of the 25 plates which were found in 1892 in the village of Kamauli¹ near Vārāṇasi and deposited in the museum in 1893-94. The inscription on the plate was edited by Dr. Venis².

The size of this plate is 45 cm.x 30 cm. At the middle of the top end is riveted a copper band through which ran the ring of the seal which is now not available. At the proper right margin of the plate is engraved a conch and below it a barbed arrow. The plate is engraved on both sides with an inscription in *Devanāgri* script consisting of 24 lines of which only the last line is incised on the back side of the plate. The language of the record is Sanskrit composed in both verse and prose. The inscription belongs to Govindachandradeva of Kanauj, and closely resembles the Basahi Grant noted above both in outward form and text.

The subject of the charter is to record the grant of the village of Usithā in Jīāvati *pattalā* in the *Pāñchāla* country by Govindachandradeva of the Gahaḍvāla family who is again indicated here as *Mahārājaputra* only, to Vilhākya *Dīkshita* son of *Dīkshita* Purvasa of *Bandhula* gotra and *Vājasaneyī śākhā*. The *Mahārājaputra* Govindachandra, made this gift after bathing in the Ganges on Tuesday the full moon day of *Kārttika* in the *Samvat* 1162 when he was encamped at Vishṇupurā. The date of the grant is recorded both in words and figures. The inscription was composed by Vijayadāsa and the persons consenting to the grant were Jājūka, *Mahattaka* Valhaṇa and *Pratihāra* Gautam besides the queen-mother Rālhādevī.

1. Keilhorn, List No. 18
2. Ep. Ind. Vol. II p 347
3. Ibid, p. 358 ff.

No. 20 Pālī first plate of Govindachandradeva - *Samvat* 1171=1114 A.D.

The plate was found in the village of Pālī¹ in pargana Dhuriapār of Gorakhpur district in 1885². Alongwith it were found two other plates³ of the same king dated *Samvat* 1189. The inscription on the plate was published by Diskalkar in 1936⁴.

This is only the first plate of the two or three plates constituting the full text of the grant of Govindachandradeva, the famous Gahaḍvāla king of Kanauj. The plate measures 34 cm. × 35 cm. and bears 18 lines of well executed writing on one side of it. There is a hole in the middle of the lower part meant for the ring holding the plates together but the ring and the seal as well as the other plate or plates have not been found. The edges of the plate are fashioned into a rim to protect the writing. The language of the inscription is Sanskrit and the script *Devanāgarī*, as is usual with the Gahaḍvāla records.

The inscription records the grant by king Govindachandradeva of 30 *hala* of land in the Pālī and other villages in the Saruvara Onāvala pathakā in Sirasī *pattalā* in the month of *Bhādrapada* of [*Vikrama*] *Samvat* 1171. The inscription on this plate ends with the words *Bhādrapadamāsi*. So the remaining particulars connected with the grant cannot be ascertained.

1. Keilhorn List No. 692
2. Museum Minutes Vol. VI page 48
3. Ep. Ind. Vol. V p. 113 ff
4. JUPHS vol. XIX part I p. 1618

No. 21 Kamauli plate of Govindachandradeva - *Samvat* 1171=1114 A.D.

This is one of the 25 plates of the kings of Kanauj said to have been found in village Kamauli near Vārāṇasi in 1892 and presented to the museum in 1893.¹ It was published by Prof. Keilhorn in 1896-97.²

This is a single plate which measures 43 cm. × 35 cm. and is engraved on one side only. The seal slides on a circular ring which passes through a hole in the upper part of the plate. It bears as usual the name of the king in bold relief with the figure of Garuḍa and conch-shell above and below it respectively.

The inscription consists of 27 lines in *Devanāgarī* characters and Sanskrit language. It records that the king Govindachandradeva, on Monday, the full moon tithi of *Kārttika* of [*Vikrama*] *Samvat* 1171, after bathing in the Ganges at Vārāṇasi, granted the village of Brihadviraichamauā in Kaṭi *pattalā* to a *Brāhmaṇa* named Jāgūśaramaṇa who was the King's family priest (*purohit*). The name of the writer is not given. The inscription ends with the words *Maṅgala Mahāśrī*.

1. Museum Annual Report. 1893-94 p 3
2. Ep. Ind. Vol IV p 101 ff, B

**No. 22 Bhadaini Plate of Govindachandradeva -
Samvat 1171=1115 A.D.**

The plate was discovered with four other plates in course of digging work near Bhadaini Temple at Vārāṇasi, which were made over to the museum the same year in 1899¹. Extracts from this inscription were published by Keilhorn in 1905².

This is a single plate, which measures 41 cm. × 31 cm. and is engraved on one side only but a letter 'Śrīh' is also found about the centre of the plate on the back side. To the upper part of the plate, attached by a ring, is a copper seal bearing the royal insignia of a man-bird *Garuḍa* and conch-shell and the name of the king in relief. A twenty one line epigraph in *Nāgarī* characters and Sanskrit language is engraved on the plate.

The inscription records that king Govindachandradeva of Kanauj after bathing in the Ganges at Vārāṇasi on Monday the full moon day of the month of *Māgha* of [*Vikrama*] *Samvat* 1171, granted a dwelling place (*Āvāsa*) in Vārāṇasi city to a *Brāhmaṇa mahattaka* named Dāyīśarmana, son of *Ṭhakkura Mahākava* of *Bhāradvāja* gotra. To the east of the donated *Āvāsa* lay the temples of Aghoreśvara and Pañchamoṁkāra and to the west of it (the temples of) Indramādhava and Laudeśvara. The grant was written by *karaṇika* Jalhaṇa. This inscription does not contain any imprecatory verses.

1. Annual report of Lucknow Museum 1899-1900 p 3.
2. Ep. Ind. Vol. VIII p 149, footnote 2 page 152 ff

**No. 23 Kamauli plate of Govindachandradeva -
Samvat 1172=1116 A. D.**

This plate is one of the 25 plates, which are said to have been discovered in the village of Kamauli near Vārāṇasi in 1892 and presented to the museum in 1893-94¹. The inscription of this plate was edited by Prof. Keilhorn in 1896-97².

This is a single copper-plate having dimensions of 41 cm. × 31 cm. and is inscribed on one side only. A small piece of the plate is broken off from the upper left corner. There is no ring hole. There are 27 lines of writing on it in *Nāgarī* characters and Sanskrit language. A conch-shell is engraved at the end of the last line³.

The charter records that king Govindachandradeva after bathing in the Ganges at Vārāṇasi on the occasion of *akshaya tritīyā*, on Monday the third *tithi* of the bright half of *Vaisākha* of [*Vikrama*] *Samvat* 1172 granted the village of Dhusa in the Brihadgrihevartha *pattalā* with its *pathakās* (hamlets) to the *Brāhmaṇa* and family priest *Mahāpurohita* Jāgūśarmana who was the recipient of some earlier grants also. The writer of the record was Kāyastha *Ṭhakkura* Jalhaṇa of *Śrīvāstava* family.

1. Lucknow Museum report 1893-94 p3
2. Ep. Ind. Vol. IV page Vol. IV page 103, C
3. Keilhorn, List No. 85

**No. 24 Kamauli plate of Govindachandradeva -
Samvat 1174 = 1117 A.D.**

This is one of the 25 plates found at Kamauli and presented to the museum in 1893-94¹. It was edited by Prof. Keilhorn in 1896-97².

This is a single plate and measures 47 cm. × 35 cm. It is engraved on one side only. There is a circular ring hole in the upper part. But no ring or seal is available. The inscription consists of 26 lines written in *Devanāgarī* letters and Sanskrit language. There are some indications that the original engraving has been tampered with. According to the record the Gahaḍvāla king Govindachandradeva while at *Devasthāna* at the annual *śrādhā* ceremony performed at the new moon time in honour of his father, granted the village of Sunahi in

Kesombhara *pattalā*³ to the same *Brāhmaṇa* Jāgūśaramana on Wednesday the 15th of the dark half of *Aśvina* of [Vikrama] *Samvat* 1174, which is given both in words and figures. Jāgūśaramana had been the recipient of the previous grant also. The writer of the document was *Karaṇika* Vāsudeva.

1. Keilhorn List No. 87 Also Lucknow Museum Report 1893-94 p 3
2. Ep. Ind. Vol. IV p 104 D
3. The name of the *pattalā* is clearly written as Kesombhara and not Kesaura as previously read by Keilhorn.

**No. 25 Basahi Plate of Govindachandradeva -
Samvat 1174=1117 A.D.**

This plate was found embedded in the niche of a dilapidated old building in the village of Basahi in Etawa district and brought to the museum in 1885. It was first published by Rajendra Lal Mitra¹ and later by Prof. Keilhorn².

The plate measures 45 cm x 30 cm. and is inscribed on one face only. The plate is badly preserved, small pieces from it having broken off at the corners. A piece of the metal is also broken at the ring hole. The ring and seal have not been found.

The inscription on it consists of 24 lines written in *Nagari* script and Sanskrit language. It records the grant of two villages, the names of which are lost, to a *Brāhmaṇa* *Ṭhakkura* Devapālaśaramana by king Govindachandradeva on Friday the third day of the dark half of *Phālguna* of (*Vikrama*) *Samvat* 1174. The date is given both in words and figures. The place where the king was camping and the name of the *Karaṇika* (the writer of the grant) are missing.

1. JASB Vol. XLII part I 324 ff
2. Ind. Ant. Vol. XVIII p. 19 See also Ibid Vol. XIX p. 167

**No. 26 Kamauli plate of Govindachandradeva -
Samvat 1175=1119 A.D.**

The plate is one of the 25 plates found at Kamauli near Vārāṇasi which were presented to the museum in 1893-94¹. It was published by Prof. Keilhorn in 1896-97².

The plate, which is inscribed on one side only measures 45 cm. x 34 cm. The seal, which has the usual legend and device slides on a circular ring which passes through a hole in the upper part of the plate. There are 24 lines engraved on it written in *Devanāgarī* characters and Sanskrit language.

It is recorded in the inscription that the Gahadvāla king Govindachandradeva granted the village of Achchhavali in the Ughanaterahottara *pattalā* to the *Brāhmaṇa* Jāgūśarmana on Monday, the full moon day of the month of *Māgha* of *Samvat* 1175, after the king had taken bath in the Ganges at *Vārāṇasi*. The writer of this grant was *Karaṇika* *Ṭhakkura* Sahadeva.

1. Museum Annual Report 1893-94 p. 3.
2. Ep. Ind. Vol. IV p. 106 E

No. 27 Kamauli Plate of Govindachandradeva and his queen Nayanakelidevī - *Samvat* 1176=1119 A.D.

The plate is one of the 25 plates found at Kamauli in 1892¹ and acquired by the museum in 1893-94. It was published by Keilhorn in 1896-97².

The plate measures 39 cm. x 30 cm. and is engraved on one side only. The seal accompanying it bears the usual royal insignia and the king's name. It runs on circular ring passing through a hole in the upper part of the plate. The inscription on it consists of 27 lines of a generally well preserved writing in *Devanāgarī* script and Sanskrit language.

The inscription opens as if it were meant to record the grant made by the king himself. But in reality king Govindachandradeva makes it known here that while he was camping at Khayara on the Ganges, his queen (*paṭṭamahādevī*) *Nayana-kelidevī* on the occasion of solar eclipse, with his consent, gave the village of Daravalī in Koṭhotakoṭiavrahotta(ra) district to *Brāhmaṇa* Jāgūśarmana, the family priest, at *Vārāṇasi* on Sunday the 15th of the dark half of *Jyestha* of (*Vikrama*) *Samvat* 1176. (the date is given in words and figures). The charter was written by *Ṭhakkura* Gāgūka.

1. Keilhorn List No. 19
2. Ep. Ind. Vol. IV p. 107 F

**No. 28 Donbuzurg plates of Govindachandradeva -
Sañvat 1176=1119 A.D.**

These two copper plates were found in a field near the village of Donbuzurg in Gorakhpur district some time before 1906¹ and came under the custody of the museum in 1912. The plates were published by Sri D.R. Sahni².

The above two plates are of almost identical measurements of 38 cm. × 28 cm. The edges of the plates are fashioned into rims. The plates were originally fastened by a circular ring passing through the holes in the upper part of one plate and the lower part of the other. The seal attached to the plates is of the usual Gahaḍvāla type. Each plate is carved on one side only with an inscription running into 36 lines of writing, of which 19 lines occur on the first plate and the remaining on the other. The characters are *Nāgari* and the language Sanskrit. The inscription contains the genealogy of the Gahaḍvāla kings, normally found on their records and says that on Monday, the 8th *tithi* of bright half of *Jyeṣṭha* of (*Vikrama*) *Sañvat* 1176, given both in words and figures, king Govindachandra after bathing in the Ganges at his camp residence (*yānavāsa*) at the village of Maṇḍaliā of Alamivimahāpura, granted the village of Koṇāvaḍagrāma in the *Alāpa pattalā* to the *Brāhmaṇa* Tultaichaśarmana, son of Janta and grandson of Narasiṁha of *Vatsa* gotra. The grant was written by *Karṇika* *Thakkura* Sahadeva and was engraved by the artisan (*sūtradhāra*) Hāleka.

1. ASR 1906-07 p. 200
2. Ep. Ind. Vol. XVIII pp 218 ff

**No. 29 Kamauli Plate of Govindachandradeva -
Sañvat 1176=1119 A.D.**

This is one of the 25 plates found at Kamauli near Vārānaśī and presented to the museum in 1893-94¹. It was published by Prof. Keilhorn in 1896-97².

The plate measures 45 cm. × 31 cm. and is inscribed on one face only. It carries a seal like those noticed above. The inscription, which the plate bears is of 25 lines in *Devanāgarī* characters and Sanskrit language. The inscription is that of Gahaḍvāla king Govindachandra-deva of Kanauj and records the grant of a village, the name of which is not clear, in Sarugara ? (district) to his family priest herein styled *Mahāpurohita* Jāgūśaramana, the same beneficiary of earlier

grants. The donation was made by the king at Vārāṇasi on Wednesday, the ninth *tithi* of the bright half of *Kārttika* of (*Vikrama*) *Samvat* 1176 (date given in words and figures). The writer of the document was *Ṭhakkura* Gāgūka who also wrote No. 27 above. The inscription does not contain any other useful material.

1. Museum Annual report 1893-94 p. 3
2. Ep. Ind. Vol. IV p. 109 G. Keilhorn, List No. 91

**No. 30 Chhatarpur plates of Govindachandradeva -
Samvat 1177=1120 A.D.**

These copper plates were discovered while digging the foundation of a hut in village Chhatarpur near Shivrājpur, a small town on the Grand Trunk Road in Kanpur District in 1920. They were later made over to the museum in 1921-22. The epigraph was published by Dayārām Sahnī¹.

The plates are two in number, rectangular in shape and almost of equal size of 40 cm. × 26 cm. Their edges are turned into rims. The plates were held together by a stout ring, which passes through the two holes, one in the bottom of the first plate and the other on the top of the second to which is attached a heavy seal of the king of the usual kind. Each plate bears 16 lines of writing making a total of 32 lines of text in *Nāgari* script and Sanskrit language. The plates are slightly damaged.

The inscription contains as usual the genealogy of the king Govindachandradeva and its object is to record the donation of village Sasaimauā with clearly defined boundaries to a *Brāhmaṇa* Sahulaśarmana, son of *Ṭhakkura* Lāhula and grandson of Mālhe, an *Avasthi Brāhmaṇa* of *Bhāradvāja* gotra, on the occasion of *Kārttika Pūrṇimā* of [*Vikrama*] *Samvat* 1177 at Vārāṇasi after the king had taken bath in Ganges and offered oblations. The date is given in figures only. The name of the day on which the grant was made has not been precisely indicated.

The writer of the grant was *Karṇika Ṭhakkura Śrīdhara*. The donated village of Sasaimauā perhaps be identified with the present Sisāmau, now a mohalla in Kanpur City.

1. Ep. Ind. Vol. XVIII p. 224 ff

**No. 31 Kamauli plate¹ of Govindachandradeva -
Sāṃvat 1178=1121 A.D.**

This is one of the 25 plates found at Kamauli near Vārāṇasi in 1892 and desposited in the museum the next year². It was published by Prof. Keilhorn in 1896-97³.

This is a single plate which measures 43 cm. × 32 cm. and is engraved on one face only. In the upper part of the plate is a ring hole to which are attached the ring and the seal bearing the king's name and the Garuḍa and conch emblems.

The inscription engraved on it contains 22 lines in Nāgari characters and Sanskrit language. The record is that of Gahaḍvala king Govindachandradeva of Kanauj and its purport is to announce the grant of village Sulaṭeṇī in Neulasatāvisikā (probably a *pattalā*) to a *Brāhmaṇa* named Vyāsa, who was the son of *Dīkshita* Vilaha and grandson of Purasa, of *Bandhauḷa* gotra, on Friday the full-moon *tithi* of *Śrāvaṇa* of [Vikrama] *Sāṃvat* 1178 (given in both words and figures) after the king Govindachandradeva had taken bath in the Ganges at Kapālamochana *ghaṭṭa* when the river flows to the north in Vārāṇasi. The only tax mentioned in the charter is *bhāgabhogakara*. The name of the writer was *Karṇika Thakkura Gāgūka*.

1. Keilhorn List No. 95
2. MAR 1893-94 p. 3.
3. Ep. Ind. Vol. IV p. 109-H

**No. 32 Kamauli Plate¹ of Govindchandradeva-
Saṃvat 1182=1126 A.D.**

The plate is one of the 25 plates found at Kamauli near Vārāṇasi and presented the museum in 1893-94. The record was published by Prof. Keilhorn in 1896-97².

The plate measures 41 cm. × 34 cm. and is inscribed on one side only. It has a bell-shaped seal and a circular ring. The seal has the same device and legend as found on the other seals of Govindachandradeva. There are 28 lines of writing of the same pattern and language as above.

The inscription documents that while camping at Madapratihāra (or Apratihāra) on the occasion of lunar eclipse (*Chandragrhaṇa*) on Saturday, the 15th of the bright half of the month of *Māgha* in [*Vikrama*] *Saṃvat* 1182, after bathing in the Ganges at *Vārāṇasi*, king Govindachandradeva granted the village of Mahasonamauā in Halodoya *pattalā* to his family priest Jāgūśarmana.

The writer of this *tāmrapaṭṭa* was Kīṭhaṇa, who was a *Kāyastha* of *Śrivāstava* family.

1. Keilhorn List No. 97.
2. Ep. Ind. Vol. IV p. 99-A

**No. 33 Kamauli Plate¹ of Govindachandradeva-
Saṃvat 1184=1127 A.D.**

This is one of the 25 plates found at Kamauli and presented to the museum in 1893-94. Its contents were briefly published by Prof. Keilhorn in 1896-97².

The plate measuring 41 cm. × 26 cm. is inscribed on one side only. It is accompanied by a seal and a ring of the usual type. The plate contains 25³ lines of writing in *Devanāgarī* Script and Sanskrit language.

The charter records the grant made by king Govindachandradeva of Kanauj and says that on the *Malvadi* Friday the full-moon *tithi* of *Kārttika* of [*Vikrama*] *Saṃvat* 1184, the king after bathing in the Ganges at Vārāṇasi granted the village of Rārī ? situated in Madavala *pattalā* to the *Mahāpurohita* Jāgūśarmana, who was his family priest. The date given in words and figures

corresponds to A.D. 1127. The historical fact emerging out of the inscription is that king Govindachandra is described here as one who secured the newly acquired kingdom 'Navarājya', which is indicative of the loss of some territory in an otherwise uneventful reign of his father Madanapāla, which Govindachandradeva seems to have resurrected.

The writer of this grant was *Ṭhakkura* Viśvarūpa.

1. Keilhorn List No. 99
2. Ep. Ind. Vol. IV p. 111-I
3. In fact the actual number of lines in the plate is 26. Only three illegible letters are seen in the last line, which may be a trisyllabic mystic formula, which is difficult to explain. R. K. Goshal thinks that these letters make a hybrid figure of *Garuḍa* (See Ep. Ind. Vol. XXVI p. 68 ff.)

**No. 34 Bhadvanā grant of Govindachandradeva-
Sāṃvat 1184=1127 A.D.**

The plate was found in the premises of a tenant of the *Talukdar* of Tālā in Pratapgarh district, who presented it to the museum in 1926. The record was published by N.C. Mehta¹.

The plate measures 46 cm. × 32 cm. and is inscribed on one side only. The inscription, consisting of 21 lines of writing, is in a fairly well preserved state. It is written in *Devanāgarī* script and Sanskrit language. In the centre at the top of the plate, a small place is left blank, probably for perforating the usual ring hole, a salient feature of copper plates. There is no seal either which seems to indicate that the plate was never issued from the royal record room.

The purport of the inscription is to record the grant of village Bahadavanā together with the hamlets of Bhaṭvali and Laghuvhādavana by king Govindachandradeva of Kanauj, who after bathing in the Ganges at Prayāg, gifted the above village to two *Brāhmaṇas*-Kumāraśarmana of *Kaśyapa* gotra and *Sīlaśarmana* of *Bhāradvāja* gotra on Thursday the 15th day of dark half of *Phālguna* (Phalgunāmāvasyā) of [*Vikrama*] *Sāṃvat* 1184. (the year is shown here only in figures).

The name of the *dūtaka* and the writer is not mentioned.

1. Ep. Ind. Vol. XIX p. 291-93

**No. 35 Saheth-Maheth plate of Govindachandradeva-
Samvat 1186=1129 A.D.**

The plate was discovered by Dayaram Sahni in course of excavations carried out by Dr. Vogel at Saheth-Maheth in 1908¹. It was carefully packed in an earthen box closed with a lid. The plate was sent over to the museum in 1909 and was published by Sahni in 1911².

The plate measures 46 cm. × 35 cm. and is inscribed on one side only. There is a circular ring hole in the upper part of the plate but neither the ring nor the seal has been found. The edges of the plate are fashioned thick in the form of low rim. The inscription consists of 27 lines of writing in *Devanāgarī* characters and Sanskrit language. A rough figure of *Garuda* is engraved at the end of the eleventh line and again in the last line before the words '*Maṅgalamahāśrī*'. The formal portion of the record is in prose.

The document mentions that king Govindchandradeva of Kanauj after bathing in the Ganges at Vārāṇasi, on Monday the full moon *tithi* (*Pūrṇamāsī*) of *Āṣāḍha* of [Vikrama] *Samvat* 1186 (given in words and figures), granted six villages (mentioned by name) situated in the district (*pattalā*) of Vāḍā Chaturasiti to the community of Buddhist Friars (*Śākya Bhikshu Saṅgha*) residing in the Jetavana monastery of *Śrāvastī* (Jetavana Mahāvihāra). It is further stated that the king was induced to this act of charity by a Buddhist ascetic Śākya Rakshita, a resident of Utkal (Orissa) and his disciple Bāgiśvararakshita of the Chola country. (it is likely that the two Buddhist ascetics were introduced to the king by his Buddhist queen Kumāradevī (of the Sarnath Stone inscription)) who also persuaded him to restore the villages which once belonged to the Jetavana Vihāra.

The writer of the grant was *Karṇika* Sahadeva and the engraver (*sūtradhāra*) Khāleka.

This inscription is quite important. It is one of the few epigraphical records which conclusively prove the identity of Saheth-Maheth with Jetavana and the city of *Śrāvastī*. It may further be inferred from it that Buddhism was still a

living faith in Northern India in the 12th Century A.D.

1. ASR 1907-08 p. 120
2. Ep. Ind. Vol. XI p. 120 ff; GRAS 1908 p. 971

**No. 36 Itaunja plate of Govindachandradeva-
Samvat 1186=1129 A.D.**

This plate was presented to the museum by the *Talukdar* of Itaunja who had obtained it from a villager. As such its exact find spot and the circumstance of its discovery are not known. The inscription on the plate was published by Hiranand Shastri¹.

This is a single plate measuring 43 cm. × 34 cm. and is inscribed on one side only. There is a circular hole in the middle at the top side of the plate but the ring and seal for which it was intended have not been found. The proper right corner at the top of the plate is broken off.

The inscription engraved on it consists of 24 lines in *Devanāgarī* characters and Sanskrit language. It contains the usual genealogy of King Govindachandradeva as also the benedictive and imprecatory verses normally found in almost all the Gahaḍvāla plates.

The main portion of the inscription speaks of the grant of the village of Kapasi in Maṅgalajathī *pattalā* made by king Govindachandradeva of Kanauj to a *Brāhmaṇa* Nāneśarmana of *Śāṇḍilya gotra* on Friday the second *tithi* of the bright half of *Mārgaśīrṣa* of [Vikrama] *Samvat* 1186. The king gifted the above village after bathing in the Ganges at Vārāṇasi. The date of record is given in figures only. The writer of the charter was *Thakkura* Viśvarūpa who had earlier written the Kamauli grant of 1184 of the same king.

1. Ep. Ind. Vol. XIII p. 295
2. Ibid Vol. IV p. III-J

**No. 37 Bhadaini plate of Govindachandradeva-
Samvat 1187=1130 A.D.**

This is one of the 5 copper plates found near Bhadaini temple at Vārāṇasi in 1899 and presented to the museum in the same year. It was published by Prof. Keilhorn in 1905-06¹.

The plate measuring 47.5 cm. × 33 cm. is inscribed only on one side. Attached to it is a seal and ring similar to those of other plates of Govindachandradeva. The inscription, which it contains runs into 24 lines written in *Devanāgarī* script in Sanskrit language.

The document was issued from Vārāṇasi by King Govindachandradeva of Kanauj and records that after bathing in Ganges on Sunday, the *Agrahāyanī Pūrṇimā* of the month of *Mārgasīrī* (*Mārgasīrsha*) of [Vikrama] *Samvat* 1187, the king granted the village of Palasaundī in Nandivara *pattalā* to the *Brāhmana* Khonaśarmana, who was a *prāñachārya bhaṭṭa* and son of *Prāñachārya Bhaṭṭa Pandita* Ravidhara. The writer's name has not been given and the date is shown in figures only.

1. Ep. Ind. Vol. VIII p. 153, B

**No. 38 Raiwān Plate of Govindachandradeva-
Samvat 1187=1130 A.D.**

The plate was discovered from a mound at Raiwān in the Biswan tehsil of Sitapur district in 1885¹ and was presented to the museum by *Talukdar* of Mahmudabad the same year. The inscription was published by Dr. Fuhrer in 1887².

The plate is 37.5 cm. broad and 29 cm. high. It is engraved on one side only. The seal attached with the plate has greatly suffered from corrosion. The inscription on the plate consists of 29 lines of writing in *Devanāgarī* characters and Sanskrit language. However, there are quite a good number of clerical mistakes in the epigraph.

This charter chronicles the grant, made by the king Govindachandradeva of Kanauj, of the village of Sohanijaka in the *pattalā* of Navagrārma to a

Brāhmaṇa *Ṭhakkura* Bālādityaśarma of *Pārāśara* gotra, on Monday the full moon-tithi of *Margsīrsha* of [Vikrama] *Samvat* 1187 after the king had taken bath in the Ganges at *Ādikeśava ghatta* at *Vārāṇasi*.

The writer of the grant (*tāmrapaṭṭa*) was *Ṭhakkura* Viśvarūpa already known to us from the Kamauli plate of *Samvat* 1184.

1. Keilhorn, List No. 103
2. JASB Vol. LV1 part 1 p 10 ff, See also Ind. Ant. Vol. XIX p. 372 (No. 193)

**No. 39 Ren Plate¹ of Govindachandradeva-
Samvat 1188=1131 A.D.**

The plate was found in the debris of an uninhabited site in village Ren in Fatehpur district in the year 1888. It was presented to the Museum in June 1890². A summary of the inscription was published by Dr. Hoernle in the same year³.

The plate measuring 38 cm. × 29 cm. has the inscription engraved on one side. The script is *Devanāgarī* and the language Sanskrit. There are 24 lines of writing some of which are damaged. The seal attached to the plate is similar to those of other plates of this king.

The charter records that on Friday the full moon *tithi* of *Kārttika* in the [Vikrama] year 1188, king Govindachandradeva of Kanauj after bathing in the Ganges at *Ādikeśava ghatta* (the name of *Vārāṇasi* is omitted), granted some land belonging to village Dosahali in navattala district to a *Brāhmaṇa* Lāhadśarma of *Garga* gotra. The term '*haladangange*' is perhaps a measure of land equal to ten ploughs of fertile land. The name of the *pattalā* is incomplete.

The writer of this document (*tāmrapaṭṭa*) was the same Viśvarūpa who wrote the Raiwan plate above.

1. Keilhorn, List No. 105
2. Lucknow Museum Report Vol. III p. 159
3. Ind. Int. Vol. XIX p. 249 ff

**No. 40 Pālī plates of Govindachandradeva and his mother
Rālhanadevi-Samvat 1189=1132 A.D.**

These plates¹ were found at the village of Pālī in tehsil Basgaon of Gorakhpur district. They were presented to the museum by Dr. Hoey, the then Collector of the district, after obtaining them through a Zamindar². They were published by Prof. Keilhorn in 1898-99³.

The plates are two in number, roughly of equal dimensions of 28 cm. broad x 26 cm. high and have raised rims all round. They were strung on a ring, which is now missing but the seal is available. On the seal is the same device and legend as found on the other grants of Govindachandradeva. Each plate contains 17 lines in *Devanāgarī* characters and Sanskrit language.

The inscription records that king Govindachandradeva of Kanauj, after bathing in the river Sati at the *ghaṭṭa* of God *Svapneśvara*, on the occasion of *Akshayatritīyā* in the bright half of *Vaiśākha* made over to his mother *Maharājñī* Rālhanadevi, ten *nālukas* (of land) in the village of Guduvi in Goyara *pattalā* of the Oṇāvala *paṭhakā* as a gift for a *Ṭhakkura* Jayapālaśarmaṇa son of *Ṭhakkura* Indrāditya and son's son of Pevalaha, a *Brāhmaṇa* of *Mudgala* gotra. The date of inscription, given in figures in the last line of the record, is Saturday the eighth *tithi* of the dark half of *Jyestha* in [*Vikrama*] *Samvat* 1189. The writer of the grant was *Ṭhakkura* Viṣṇu.

1. Keilhorn, List No. 693
2. Lucknow Museum Minutes Vol. VI p. 48
3. Ep. Ind. Vol. V p 113 ff

**No. 41 Kamauli plate of Govindachandradeva-
Samvat 1190=1133 A.D.**

This is one of the 25 plates, which were found at Kamauli near Vārāṇasi and were presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97¹.

This is a single plate having dimensions of 42.5 cm. × 31 cm. It is inscribed on one side only. The seal attached to it by a ring has the name of the king carved across the centre and the figure of *Garuḍa* above and conch below. The

document contains 24 lines engraved in *Devanāgarī* script and the language is Sanskrit.

The inscription states that king Govindachandradeva after bathing in Govindvāṭikā² on Saturday, the 3rd *tithi* of the bright half of *Bhādrapada* of [Vikrama] *Saṃvat* 1190, which is given in both words and figures, granted the village of Umbari in Rudamauavayālisi *pattalā* to one *Rauta Jaṭesārmana*, son of *Rauta Telhe* and the grandson of *Ṭhakkura Uhila*, a *Brāhmaṇa* of *Gohilla* gotra. The writer's name is not given.

1. Ep. Ind. Vol. IV p. 111-J
2. Whether Govindvāṭikā where the king took bath was at the bank of a river or it contained a pond or well, is difficult to say. It may however, be surmised that the place Govindvāṭikā must have been in and around Vārāṇasi as the king had bathed with the Ganges water.

**No. 42 Bhadaini Plate of Govindachandradeva and
Yuvarāja Mahārājputra Āsphoṭachandra-
Saṃvat 1190=1133 A.D.**

This is one of the five copper-plates, which were found at Bhadaini Temple near Vārāṇasi and presented to the museum the same year in 1899. The inscription on it was published by Prof. Keilhorn in 1905-06¹.

The copper plate measures 43 cm. × 31 cm. and is inscribed on one side only. The seal attached to it slides on a circular ring holding the plate through a hole in its upper part. On the face of the seal are carved a conch at the top and an arrow at the bottom and between them in two lines cut in high relief across the centre the legend '*Mahārājaputra Śrīmadāsphoṭachandradevaḥ*'. The inscription engraved on the plate is of 24 lines written in *Devanāgarī* script and the language used is Sanskrit.

This charter belongs to the reign of king Govindachandradeva of Kanauj with whose consent the *Yuvarāja* *Āsphoṭachandradeva*, the *Mahārājputra* (heir-apparent) records his own grant of the village of Kannauta in Nandini *pattalā* to *Pandita* *Damodaraśarmana* on Friday the third *tithi* (*Akshayatritīyā* and *Yugādi tithi*) of the bright half of *Vaiśākha* of [Vikrama] *Saṃvat* 1190 after the prince had taken bath in the Ganges at Vārāṇasi.

The grant was composed by *Ṭhakkura Gagēka*.

1. Ep. Ind. Vol. VIII p. 155 ff

**No. 43 Kamauli Plate of Govindachandradeva-
Samvat 1196=1139 A.D.**

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Dr. Venis² who made no mention of the ring and seal attached with it. Probably they must have been detached from the plate then. But they exist now.

The plate is 40 cm. broad and 31.5 cm. high and is inscribed on one side only. The seal and the ring are of usual type. The inscription written in *Devanāgarī* script and Sanskrit language has 26 lines. The purport of the document is to record the grant of the village of Janakadevipura in Rana *pattalā* by king Govindachandradeva to *Purohita* Jāguśarmana on the occasion of lunar eclipse (*rāhu graṣṭa chandramāsi*) on Monday the 15th day of the bright half of *Āśvina* of [Vikrama] *Samvat* 1196, which is given in figures only. As is the case with other grants the king made this gift after having bathed in the Ganges at Vārāṇasi. The name of the writer is not given.

1. Keilhorn List No. 115.
2. Ep. Ind. Vol. II p. 361

**No. 44 Kamauli Plate¹ of Govindachandradeva-
Samvat 1197=1140 A.D.**

The plate is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. A summary of its contents was published by Prof. Keilhorn in 1896-97².

The plate is 41 cm. broad and 30 cm. high and contains a 27-line inscription engraved on it on one side only. The inscription is written in *Devanāgarī* script and Sanskrit language. The seal accompanying the plate is of the usual type.

The inscription records that king Govindachandradeva of Kanauj after bathing in the Ganges at the *ghaṭṭa* of the holi God Vadeśvara at the *Avimukta Kshetra*

of Vārāṇasī on Sunday the first *tithi* of the dark half of *Phālguna* of [Vikrama] *Samvat* 1197, the day of the great queen³, whose name is not given, granted the village of Amala ? to *Dikshita* Jāgūśarmana, whom we know as the *purohita* of the king. The grant was written by *Thakkura* Dhadūka.

1. Keilhorn List No. 117
2. Ep. Ind. Vol. IV p. 114-L.
3. Whether it was the day of the birth or the death of the queen is not mentioned in the inscription. It simply says *vrihadrājñī divase*. The great queen mentioned here may have been the queen-mother Rālhādevī who was a witness to a grant made by Govindachandradeva as *Mahārājaputra* of the Kamauli plate of *Samvat* 1162) and as a co-donor of Pālī plates of *Samvat* 1189.

**No. 45 Kamauli plate¹ of Govindachandradeva-
Samvat 1198=1141 A.D.**

The plate is one of the 25 plates found at Kamauli near Vārāṇasī and presented to the museum in 1893-94. The inscription was published by Prof. Keilhorn in 1896-97².

The plate measures 41 cm. × 29 cm. and is inscribed on one face only. A ring hole exists on the upper part but both the ring and the seal are missing. The engraved record in *Devanāgarī* characters and Sanskrit language has 29 lines of writing.

The inscription is that of king Govindachandradeva of Kanauj and records that on Sunday the first *tithi* of dark half of *Phālguna* of [Vikrama] *Samvat* 1198, given both in words and figures, on the day of the great queen Rālhādevī, the king, after bathing in the Ganges at the *Avimukta Kshetra* of Vārāṇasī, granted the village of Lankāchada in Navagāma *pattalā* to *purohita* *Dikshita* Jāgūśarmana, the donee of several other grants noted above. Queen Ralhadēvi, also mentioned else where as Rālhādevī, was the mother of Govindachandra but whether her 'day' on which this grant or that of [Vikrama] *Samvat* 1197 (cf above No. 44) was made, was the anniversary of her birth or death is uncertain. Incidentally the present and the immediate preceding grant of [Vikrama] *Samvat* 1197 bear the same date— the year quoted being current.

The writer of this record was *Ṭhakkura* Viṣṇu.

1. Keilhorn List No. 119
2. Ep. Ind. Vol. IV p. 113, K.

**No. 46 Kamauli Plate¹ of Govindachandradeva-
Saṁvat 1200=1143 A.D.**

The plate is one of the 25 plates found at Kamauli near Vārāṇasī and presented to the museum in 1893-94. It was published by Keilhorn in 1896-97².

The plate measures 44 cm. broad and 33 cm. high. The seal and the ring are both missing. The inscription on the plate is engraved on one side only. It contains 32 lines written in *Nāgarī* characters and Sanskrit language. The purport of the charter is to record the grant, by king Govindachandradeva of Kanauj, of the village of Kaila with its several *pāṭakas* situated in Temishapachottara *pattalā* to *Pandita* Mahārājaśarmaṇa, on Sunday the full-moon day of *Śrāvaṇa* of [*Vikrama*] *Saṁvat* 1200 given both in words and figures. The king made this gift after bathing in the Ganges at Vārāṇasī. The name of the writer is not given.

1. Keilhorn List No. 122
2. Ep. Ind. Vol. IV p. 114 ff-M

**No. 47 Machhlisahar Plate¹ of Govindachandradeva-
Saṁvat 1201=1144 A.D.**

The plate was found in a field close to Machhlisahar tehsil in Jaunpur district in 1888 and acquired by the museum the same year. It was published by Prof. Keilhorn in 1898-99².

The plate measures 40.5 cm. broad and 30 high. It is engraved on one side only. The ring and the seal are also attached to it. The seal has the same emblems and the legend invariably found on such seals of Govindachandradeva. The inscription on the plate contains 29 lines in *Nāgarī* characters and Sanskrit language.

The inscription records that on Monday the *Akshaya*tritiyā *tithi* of the bright half of *Vaiśākha* of [*Vikrama*] *Saṁvat* 1201, after bathing in the Ganges at

Vārāṇasī king Govindachandradeva of Kanauj granted the village of Peroha in Mahasoya *pattalā* to *Pandita* Vamśadharaśarmana, who was the son of *Pandita* Padmanābha and son's son of Bharata, a *Brāhmaṇa* of *Kaśyapa gotra*. The writer of the charter (*tāmra*) was *Kāyastha* Dhandhūka.

1. Keilhorn List No. 694
2. Lucknow Museum Minutes Vol. II p. 92-93
3. Ep. Ind. Vol. IV p. 114 ff-M

**No. 48 Lār Plates of Govindachandradeva-
Samvat 1202=1145 A.D.**

These plates¹ were found at the village of Lār now in Deoria district and presented to the Museum by Dr. Hoey in 1898². The inscription on the plates was published by Prof. Keilhorn in 1902-03³.

The plates are two in number and are inscribed on one side only. They are almost of equal dimensions of 43 cm. broad and 31 cm. high. Attached to the plates, strung together by a circular ring passing through a hole in the lower part of the first and on the upper part of the second plate, is the king's seal bearing in relief the name of the king Govindachandradeva across the centre with the figure of *Garuḍa* above and a conch-shell below it. The complete inscription of 38 lines engraved in *Nāgari* characters and Sanskrit language is spread over on these two plates - the first plate containing 21 lines and the other 17.

The charter records that while camping at Mudgagiri (modern Monghyr in Bihar) and after bathing in the Ganges on the occasion of *Akshayatritīyā* festival, on Monday the third *tithi* of the bright half of *Vaiśākha* of [*Vikrama*] *Samvat* 1202⁴, king Govindachandradeva of Kanauj gave away the village of Potāchavaḍa in Pāndola *pattalā* which was connected with Govisālaka that belonged to Dubhāli in Saruvāra to *Ṭhakkura Śrīdhara*.

The document was written by *Karaṇika Ṭhakkura Selhana*.

1. Keilhorn, List Supplement p. 6, footnote.
2. MAR 1998-99 p. 4
3. Ep. Ind. Vol. Vli p 98 ff
4. As the occasion and the day of the great *Akashaytritiyā* of *Vaiśākha* is

the same as that of the Machhalishahr plate (No. 47 above) we have thus to accept Keilhorn's suggestion that the date intended for the latter should have been VS 1202. If it is accepted the date of both the grants could be Monday the 15th April 1146 A.D. After making the first grant the king seems to have travelled to reach far away Monghyr on the same day for making the present grant. Could it be possible ?

**No. 49 Bhadaini Plate of Govindachandradeva and
Mahārājaputra Rājyapāla - Samvat 1203=1146 A.D.**

The plate is one of the five copper plates found near Bhadaini temple at Vārānasi and presented to the museum in 1899¹. It was published by Prof. Keilborn in 1905-06².

This plate measures 39 cm. × 28.5 cm. in width and height. A small piece of the plate has broken away from the ring hole consequent to which the ring on which the seal slides is detached from it. The seal like that of Yuvarāja Āsphoṭachandra (No. 42 above) has a conch above and arrow at the bottom between which across the centre is in high relief the legend : 'Mahārājaputra Śrī Madrājyapāladevaḥ' in two lines.

The inscription incised on one side of the plate consists of 30 lines written in Nāgari script and Sanskrit language. The document is of the reign of Gahaḍvāla king Govindachandradeva of Kanauj with whose consent his son the Mahārājaputra Rājyapāla issued this charter.

The inscription records that on Wednesday, the fifth of the dark half of Māgha of [Vikrama] Samvat 1203, after having bathed in the Ganges at Rājyapālapura, the Mahārājaputra Rājyapāla granted the village of Chamaravāmī with Harichandrapālī and two or three other pāthakās, the names of which are not clear, in Valaura pattalā to Pandita Dāmaodaraśarma, son of Pandita Madanpāla, grandson of Pandita Guṇapāla of Vājasaneyā Śākha.

The writer of the grant was Karaṇika Thakkura Vivīka.

1. MAR 1899-1900 p. 3
2. Ep. Ind. Vol. VIII p. 156-D

**No. 50 Bhadaini Plate of Govindachandradeva-
Saṃvat 1207=1150 A.D.**

The plate is one of the five copper plates found at the Bhadaini temple at Vārāṇasi and presented to the museum in 1899. It was published by Prof. Keilhorn in 1905-06¹.

The plate measures 46 cm. × 35 cm. and bears an inscription on one side only. The seal attached to it has the same device as found on the other grants of the Govindachandradeva. There are 26 lines of writing on it in *Devanāgarī* characters and Sanskrit language.

The purport of the document is to record the grant of village of Lolirupādā together with *Tivāyīkshetra* in Umbarāla *pattalā* by king Govindachandradeva of Kanauj, who after bathing in the Ganges at Koṭi *tīrtha* at Vārāṇasī on the occasion of *Uttarāyaṇa Saṃkrānti*, gifted them to *Pandita Dāmodaraśarmana*, who may be the same person named above (No. 49). The date of the record is Monday the first *tithi* of the bright half of *Pauṣa* of [*Vikrama*] *Saṃvat* 1260.

The grant was written by Vidyādhara who was the son of *Karaṇika* Dhandūka.

1. Ep. Ind. Vol. VIII 9 158-E

**No. 51 Bāngarmau Plate of Govindachandradeva and
Queen Gosaladevi - Saṃvat 1208=1151 A.D.**

The plate¹ was found in the village of Bangarmau, now a pargana in the district of Unnao, in 1887². It was acquired by the museum the same year and was noticed by Prof. Keilhorn³.

The plate measures 45 cm. broad and 31 cm. high and is inscribed on one side only. It has a bell-shaped seal attached to it by a circular ring. A small piece is broken away from the lower left corner of the plate. The seal, as usual resembles the other seals of king Govindachandradeva.

The inscription engraved on this plate is of 25 lines in *Nāgarī* script and Sanskrit language. The document belongs to the reign of king Govindachandradeva of Kanauj. The writer and the engraver seem to have done their job rather slovenly resulting in the occurrence of several mistakes in the text.

It is recorded in the epigraph that on Tuesday the full moon day of Kārttika [Kārtiki parvvāni] of [Vikrama] Saṃvat 1208, given both in words and figures, Mahādevī Mahārājñī, Gosaladevī, after bathing in the Ganges at Lolārkkasatrīdhara in Vārāṇasī and with the consent of the king, granted the village of Gatiara in Bhumaunayuta pattaḷā to Brāhmaṇa Thakkura Anantaśarmana who had come from Pāṭaliputra. Anantaśarmana (here written as Antāśarmana) was the grandson of Thakkura Kulhe of Vāśiṣṭha gotra.

The name of the writer or engraver is not found in the inscription.

1. Keilhorn, List No. 131 (he names the grant as Bangavan Plate)
2. MAR 1887-88 p. 4
3. Ind. Ant. Vol. XIX p. 267 : also Ep. Ind. Vol. V p. 116 ff

**No. 52 Kamauli Plate of Govindachandradeva-
Saṃvat 1211=1154 A.D.**

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasī and presented to the museum in 1893-94. It has been published by Prof. Keilhorn in 1896-97².

The plate measures 44 cm. × 31 cm. and bears an inscription which is engraved on one side only. A seal is also attached to the plate by a circular ring. On the seal are shown in bold relief the man-bird *Garuḍa* on top and a conch below and between them the name of the king 'Govindachandradevaḥ'. The epigraph has 26 lines written in the *Nāgari* script and Sanskrit language.

The document records that on Tuesday the 15th of the dark half of the *Bhādrapada* of [Vikrama] Saṃvat 1211 (given in figures only), after bathing in the Ganges at Vārāṇasī king Govindachandradeva of Kanauj gifted the village of Gouli in the Kachchhoha pattaḷā with its *pāṭhakās* to Brāhmaṇa Rauta Paharājaśarmana, son of *Dīkshita* Jāgū and grandson of Vilha of *Bandhula* gotra. The grant (*tāmrapaṭṭa*) was written by Śrīpati.

1. Keilhorn, List No. 135
2. Ep. Ind. Vol. IV p. 116

PLATE OF THE REIGN OF GOVINDACHANDRADEVA

No. 53 Kamauli Plate of SingaraVatsarāja- Samvat 1191=1134 A.D.

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasī and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

This plate measures 41 cm. broad × 32 cm. high and is inscribed on one side only. It has a ring hole on the upper part through which passes a circular ring but the seal of this dignitary is missing.

The epigraph consists of 25 lines of writing in *Nāgarī* characters and Sanskrit language and belongs to the reign of king Govindachandradeva of Kanauj. The composition of the text is also akin to that found on the Gahaḍvāla plates as the inscription opens with the invocation and blessing of Goddess *Śrī* and gives the genealogy of the king Govindachandradeva. Then follows the genealogy of Singara Vatsarāja the donor, also called 'Lohaṭadeva' of the Singara family and *Śandilya* gotra. Vatsarāja must have been a feudatory chief of Govindachandradeva.

According to the recorded information this Vatsarāja after bathing in the Ganges at *Avimukta Kshetra* in Vārāṇasī on *Kanyā Samkrānti*, which fell on Tuesday, the 8th *tithi* of the bright half of *Bhādrapada* of the [*Vikrama*] *Samvat* 1191, granted the village of Ambavara in Rāpāḍi (or *Ravaḍi*) *pattalā* to *Ṭhakkura* Dalhū-śarmana of Gāda family. The grant ends with words "this copper plate grant (*tāmra*) has been written by *Ṭhakkura* Nārāyaṇa, it is authoritative and this is my own signature." but no signatures of Vatsarāja as such exist.

1. Keilhorn List No. 109
2. Ep. Ind. Vol. IV p. 130 ff

PLATES OF VIJAYACHANDRADEVA

No. 54 Copper Plate of Vijayachandradeva- Samvat 1217=1160 A.D.

This is one of the two copper plates purchased from a dealer, the details of which are not forthcoming. It was published by D.C. Sircar¹.

The plate measures 48.5 cm. × 38.5 cm. and is inscribed on one side only. There is a hole about the middle of the upper part of the plate disturbing the continuity of the first line. The plate has no ring or seal attached to it. The inscription recorded on it is of 30 lines in *Devanāgarī* characters and Sanskrit language and is that of king Vijayachandradeva of Kanauj.

The document records that the king after having taken bath in the Ganges at its confluence with Kāli Nadi at his camp residence lying to the west of Khoḍā, granted the village of Kaṇḍinī alongwith its *paṭhakas* in Umbarahāra *pattalā* to a *Brāhmaṇa* named *Ṭhakkura* Malhanaśarmana who was son of *Ṭhakkura* Gangādhara and grandson of *Ṭhakkura* Lakshmīdhara who belonged to *Vatsa* gotra. The date of the grant as mentioned in the charter is, Wednesday, the 11th *tithi* of the dark half of *Chaitra* (*Mīna Samkrānti*) of [*Vikrama*] *Samvat* 1217, given both in words and figures.

The charter was written by *Ṭhakkura* Śrīpatika (Śrīpati) who is known to us from many inscriptions of the Gahaḍvāla kings. It is the earliest dated record (copper-plate) of this king known to us so far.

1. Ep. Ind. Vol. XXXV p. 209-10

No. 55 Banaras Plate of Vijayachandradeva- Samvat 1221=1164 A.D.

This is one of the six plates purchased by the museum from a dealer of Vārāṇasi in 1948. The exact place of their origin is therefore not known. It was published by V. N. Srivastava as Lucknow Museum Plate in Ep. Ind. Vol. XXXIV.

The plate measures 52 cm. × 41 cm. and is engraved on one side only. In the upper part it has a ring hole apparently for passing the ring holding the seal, both of which are not forthcoming. There are 30 lines of writing on it in *Nāgarī*

characters and Sanskrit language. The inscription opens with the well known verses invoking the blessings of Goddess Śrī and goes on to give the genealogy of the Gahaḍvāla kings of Kanauj. The document is that of king Vijayachandradeva of Kanauj, who apparently succeeded his father Govindachandradeva.

It is recorded in this charter that king Vijayachandradeva, after bathing in the river Yamunā near Kausāmbī on Friday the seventh *tithi* of the bright half of *Phālguna* of [Vikrama] *Samvat* 1221 (given in figures only) granted the village of Kanhavarā in Valai *pattalā* to the *Brāhmana* Thakkura Narasimhaśarmana who was the son of Thakkura Bharata and grandson of Thakkura Surānanda of *Vāśiṣṭha gotra*. The name of the writer is not given.

No. 56 Kamauli Plate of Vijayachandradeva and Yuvarāja Jayachandradeva - *Samvat* 1224=1166 A.D.

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

The plate measures 44.5 cm. × 35.5 cm. There is a ring hole in the upper part of the plate, which is broken at the top. Consequently the seal and the ring are missing. A small piece is also broken away from the left lower corner. The plate is inscribed on one side only and the inscription it contains has 31 lines of writing in *Devanāgarī* characters and Sanskrit language. There is a figure of a conch-shell incised at the end of the text.

The inscription on the plate is that of king Vijayachandradeva of Kanauj who records that with his consent, his son, the *Yuvarāja* Jayachandra, on being initiated as a worshiper of God Krishna, after bathing in the Ganges at Vārāṇasi and in the presence of the God *Ādikeśava*, granted the village of Haripura in the *Jiāvai pattalā* to *Brāhamana* Paharājaśarmana, the son of *Mahāpurohita* Jāgūśarmana, the priest of *Gahaḍvāla* kings. The date of the record is Sunday, the 10th *tithi* of the bright half of *Āṣāḍha* of [Vikrama] *Samvat* 1224.

The grant was written by Thakkura Kusumapāla but the engraving has been done in a very careless manner.

1. Keilhorn, List No. 148
2. Ep. Ind. Vol. IV P 118 ff-O

PLATES OF JAYACHANDRADEVA

No. 57 Kamauli Plate of Jayachandradeva- Samvat 1226=1169 A.D.

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

The plate measures 48.5 cm. × 36 cm. and is engraved on one side only. It has a bell-shaped seal bearing the figure of Garuḍa at the top and a conch at bottom and across its centre the name of the king 'Śrī Jayachandradevah' in bold relief. The inscription consists of 34 lines written in Nāgari script and Sanskrit language.

The purpose of the document is to record that king Jayachandradeva of Kanauj while encamped at the village of Vaḍavihā, granted the village of Osia in the pattaḷa of Vrihadgrihokamisāra to his religious preceptor Prahtādaśarmana³, son of Jāgūśarmana, whom we know as the family priest of the king. This grant was made by the king on the occasion of his coronation on Sunday, the sixth tithi of the bright half of Aṣāḍha of [Vikrama] Samvat 1226. It is interesting to note that the king did not actually take bath as was the normal practice, but performed instead the mantrasnāna (After repeating the prayers used at ablution) as prescribed in Vishṇu Purāṇa. (cf H.H. Wilson : Translation of Vishṇu Purāṇa IInd edition Vol. III p. 114) The grant was written by Śrīpati.

1. Keilhorn List No. 135.
2. Ep. Ind. Vol. IV p. 116 ff. P
3. Prahtādaśarmana may be the same as Paharāśarmana of other plates or he may be Prahlāda only as another son of Jāgū.

No. 58 Kamauli Plate of Jayachandradeva- Samvat 1228=1171 A.D.

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

The plate measures 49 cm. × 37 cm. A small triangular portion from the right upper corner of the plate is broken away. The seal accompanying the plate has the same device as found on the other seals of this king. The inscription engraved on

the plate has 25 lines of writing on one side only in the usual *Nāgari* characters and Sanskrit language.

The document records that the king Jayachandradeva of Kanauj after having bathed on the *Manvantarādi* at the confluence of rivers at Prayāga in the presence of God *Gaṅgāditya* granted the village of Kusuphata in Mahaso *pattalā* with its *pāṭhakas* to *Mahāpurohita* Praharājaśarmana on Tuesday, the seventh *tithi* of *Māgha* of [*Vikrama*] *Samvat* 1228. *Ṭhakkura Śrīpati*, who is known to us from some other records also, was the writer of this grant.

1. Keilhorn List No. 159
2. Ep. Ind. Vol. IV p. 121. Q

**No. 59 Etawah plate of Jayachandradeva-
Samvat 1229=1172 A.D.**

The plate is one of the two copper plates found while ploughing in a field in village Asai, tehsil Bhartana in the Etawah district which were acquired by the museum in 1974-75 under Treasure Trove Rules. It has not been published but briefly noticed by V. N. Srivastava¹.

This is a single plate and engraved on one side only. It measures 44.5 cm. long and 33 cm. wide. The writing in 28 lines in *Devanāgarī* script and Sanskrit language covers a space of 40 cm. × 29 cm. leaving a plain-edged surface on the three sides except at the bottom. The riveted flowery buldge, fastening the hook at the top-centre, divides the first line of the epigraph into two fragments. The letters are deeply cut but are not uniform. The inscription also suffers from encrustations, besides a number of mistakes due to careless engraving.

Containing the usual genealogy of king Jayachandradeva of Kanauj, the inscription goes on to record that after bathing in the river Yamunā at *Hastikā* on Thursday the fifteenth *tithi* of the bright half of *Kārttika* of [*Vikrama*] *Samvat* 1229. (given both in words and decimal figures), the king also called *Someśvaradeva* ? after offering oblations to God *Māheśvara* allowed the grant of land known as *Lahuākshetra* lying to the south of *Vakradēvapura* *agrahāra* in *Sidhasoetā* *pattalā* to be executed by an official *Rāṇaka* *Abhayapāla* ? to *Pandita* *Kedārarāsi*, a follower of *Pāśupati* cult, who enjoyed the title of *Bhaṭṭāraka*. The boundaries of the land have also been specified but the name

of the writer is not clear.

1. BMA U.P. No. X December, 72 p. 62-63

**No. 60 Kamauli plate of Jayachandradeva-
Samvat 1230-1173 A.D.**

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

The plate is 46 cm. broad by 38 cm. high and is engraved on one side only. The seal accompanying it has the usual emblems of *Garuḍa* above and conch below with the name of the king cut across the centre in bold relief. The plate contains 37 lines of writing in *Nāgari* script and Sanskrit language.

The inscription chronicles the grant made by king Jayachandradeva of Kanauj recording that on Wednesday the 15th *tithi* of the bright half of *Mārgaśīrṣa* of [Vikrama] *Samvat* 1230 after bathing in the Ganges at Vārāṇasi in the presence of the God *Ādikeśava*, the king bestowed the villages of Ahenti, Sarasā and Aṭhusā in Unavisa *pattalā* with their *pāthakās* to the great family priest *Mahāpurohita* Pahrājaśarmana.

The writer of the grant was *Śrī Ṭhakkura Śrīpati*.

1. Keilhorn List No. 161
2. Ep. Ind. Vol. IV p. 123-R

**No. 61 Kamauli plate of Jayachandradeva-
Samvat 1231-1175 A.D.**

The plate¹ is one of the 25 plates found at Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

The plate measures 50 cm. broad × 39 cm. high and is inscribed on one face only. The seal accompanying the plate bears the same emblems and the name of the king as above.

The inscription is that of king Jayachandradeva of Kanauj, who records in it that on Tuesday the full-moon *tithi* of *Kārttika* (*Kārttika Pūrṇamāsi*) of [Vikrama] *Samvat* 1231 (given both in words and figures), after bathing in the

Ganges at Kāśī and after he had made a great gift of *tulā puruṣa* (valuables equivalent of his weight) in the presence of *Krittivāsa* (Śiva), he granted the village of Khāmbhamaua in the *pattalā* of Vajaimhāchchhasaṭhi to nine *Brāhmaṇas* including his spiritual instructor Pahrājaśarmana in such a manner that half of the property is to be shared by the eight priests and the other half becomes the perpetual property of Pahrājaśarmana.

The writer of the grant (*tāmrapaṭṭa*) was *akshapaṭalika* Ṭhakkura Vīvika. The last line contains what looks like a post-script which indicates that the grant was written on the plate on Friday, the ninth *tithi* of the dark half of *Phālguna* of [Vikrama] *Samvat* 1235 and that it was engraved by blacksmith (*lohāra*) Someka.

1. Keilhorn List No. 162
2. Ep. Ind. Vol. IV p. 124-S.

**No. 62 Kamauli plate of Jayachandradeva-
Samvat 1232=1175 A.D.**

The plate¹ is one of the 25 plates found in Kamauli near Vārāṇasi and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

The plate is 45 cm. broad × 35 cm. high and is engraved on one side only. The seal accompanying it has the name of the king engraved across the centre in bold relief with *Garuḍa* above and conch below. The inscription on it has 32 lines incised in *Nāgarī* characters and Sanskrit language.

The charter was issued by king Jayachandradeva of Kanauj and records that on Sunday, the eighth *tithi* of the dark half of the *Bhādrapada* of [Vikrama] *Samvat* 1232, the king after bathing in the Ganges at Kāśī on the occasion of the Birth Ceremony (*Jātakarma*) of his son Harischandradeva, granted the village of Vadisara in the Kāngli *pattalā* to his family priest Pahrājaśarmana. The writer of the grant was the same Vīvika who is known to us from a few other grants of this king.

1. Keilhorn List No. 164
2. Ep. Ind. Vol. IV p. 126.

**No. 63 Sihvar Plate of Jayachandradeva-
Samvat 1232=1175 A.D.**

The plate was found about 1869 in a field near Sihvar some distance away from Vārāṇasi and was presented to the museum in 1893¹. The text of the inscription was first published by Babu Shiv Prasad in 1869² and was later reedited by Prof. Keilhorn in 1898³.

The plate measures 41 cm. × 28 cm. and is engraved on one face only. The edges of the plate are partly made thicker and partly raised into rims. The middle part of the inscribed surface is worn out. In the centre of the plate there is a crack seemingly caused by tearing out the ring. Neither the ring nor the seal is available. A small piece is also broken away from the right lower corner of the plate. The inscription on it has 35 lines of writing in *Nāgarī* characters and Sanskrit language.

The charter is that of the king Jayachandradeva of Kanauj who records on it that while at Vārāṇasi on the occasion of performing the *Nāmakaraṇa Saṁskāra* of his son, *Rājaputra* Hariśchandra, he granted the villages of Sarau (dā) and (ā)māyī in Mā(ṇa)ra pattaḷā to Brāhmaṇa *Mahāpandita* Hrishikesaśaramana, after bathing in the Ganges. The date of the grant is Sunday, the thirteenth *tithi* of the bright half of *Bhādrapada* of [Vikrama] *Samvat* 1232.

The writer of the record was *Thakkura Śrīpati*.

1. LMM Vol. V p. 85
2. The Pandit Vol. IV p. 95-96
3. Ind. Ant. Vol. XVIII p. 129 ff

**No. 64 Banaras Plate of Jayachandradeva
Samvat 1232=1175 A.D.**

This is one of the six plates purchased by the museum from a dealer in 1948. Its find spot is, therefore, not known. It was published by D. C. Sircar¹.

It is single plate measuring 52 cm. × 40 cm. with writing only on one side of it. As is usual with the Gahaḍvāla plates there is a ring hole about the middle in the upper part of the plate but no seal. The inscription engraved on it

contains 34 lines written in *Nāgari* Script and Sanskrit language. A floral design of conch and a lotus are engraved in the last line.

The charter is that of king Jaychandradeva of Kanauj and its purport is to record the gift of village Avalu together with its *pāṭhakas* to *Mahāsandhivigrahaka Bhaṇḍāgarika* Redhura (the correct name is Ravidhara) by king Jaychandradeva after having taken bath at *Ekakuṇḍ* on Monday the fourteenth *tithi* of the dark half of *Āśvina* of [*Vikrama*] *Samvat* 1232².

A passage in the grant seems to suggest that this Ravidhara, the donee, had offered three '*muṇḍaris*' bedecked with rubies and diamond. Though the occasion or the person to whom they were given, are not mentioned, it may be surmised that those gifts were in fact presented to the newly born prince Hariśchandradeva and the official Ravidhara received this grant as a consequence thereof. The writer of the document was Śrīpati.

1. Ep. Ind. Vol. XXXV p. 211-15 Sircar wrongly gives the number of plates as eight. Only six plates were actually purchased in 1948. (No. 48. 207 to 48.212)
2. The date given in decimal figure can also be read as 1233.

**No. 65 Plate of Jayachandradeva-
Samvat 1232=1175 A.D.**

The plate is one of the two plates purchased by the museum in 1957¹. The circumstances of their discovery and the place from which they came from is not known. The inscription on the plate was published by D.C. Sircar².

This is a single plate, which measures 62cm. broad × 39 cm. high and is inscribed on one side only. There is a hole about the middle of the apex part of it near the top margin, which disturbs the continuity of the epigraph. There is no seal attached to it. The writing consisting of 33 lines in *Nāgari* script and Sanskrit language, which is affected by corrosion and obliteration.

This document is that of king Jaychandradeva of Kanauj and records that on the occasion of the *Jātotsava* (birth ceremony) of his son *Mahārājputra* Hariśchandradeva, the king granted the village of Chandāvaka with certain *pāṭhakas* but the name of the *pattalā* to which they belonged, is not mentioned. The gift of the village was made to *Mahāsandhivigrahaka Bhaṇḍāgarika*

Ravidhara of *Vatsa* gotra who was the son of *Mālādharaśarmana* and grandson of *Gaṅgādharaśarmana*. The date given in the charter, both in words and figures, is the fourteenth *tithi* of the bright half of *Āśvina* of [*Vikrama*] *Samvat* 1232.

The charter was written by *Mahākshapaṭalika Śrīpati*. It is interesting to note that the occasion of the grant is *Jātotsava* of the king's son *Hariśchandra*. The same ceremony as *Jātakarma* is mentioned in the *Kamauli* plate³ of the same year [No. 62] while the *Sihvar* grant⁴ [No. 63] records the occasion of *nāmkaṇa* of *Rājaputra* *Hariśchandra*. Thus king *Jayachandradeva* had made two grants in one year to celebrate the birth ceremony of the prince. The first grant [*Kamauli*] of the eighth *tithi* of the dark half of *Bhādarapada* was bestowed on his family priest *Prahrājaśarmana*. But the second and the present grant, of the fourteenth *tithi* of the bright half of *Āśvina* was given to his favourite official *Ravidhara*⁵, who even later was favoured with more gifts of villages.

1. Museum Annual Report 1957.
2. Ep. Ind. Vol. XXXV p. 211
3. Ep. Ind. Vol. IV p. 127
4. Ind. Ant. Vol. XVIII p. 131
5. Ep. Ind. Vol. XXXV p. 211-14

**No. 66 Kamauli plate of Jayachandradeva-
Samvat 1233=1136 A.D.**

The plate¹ is one of the 25 plates found at *Kamauli* near *Vārāṇasi* and presented to the museum in 1893-94. It was published by Prof. Keilhorn in 1896-97².

This is a single plate which measures 40 cm. broad × 33 cm. high and is inscribed on one side only. There is a circular ring hole in the upper part but both the ring and the seal are missing. The epigraph runs into 37 lines in *Nāgarī* characters and Sanskrit language.

It is recorded in this charter that king *Jayachandradeva* of *Kanauj* after bathing in the *Ganges* at *Vārāṇasi* granted the villages of *Māṭāpura* in *Kachchhoha pattalā* to (the temple of) God *Lolārka* (a from of sun) and certain *Brāhmaṇas*. The date mentioned in the record is Sunday the third *tithi* of bright half of *Vaiśākha* of [*Vikrama*] *Samvat* 1233.

The grant was written by chief record keeper (*mahākshapaṭalika*) Śrīpati, who is known to us from other grants as well.

1. Keilhorn List No. 167
2. Ep. Ind. Vol. IV p 128-U

No. 67 Banaras Plate of Jayachandradeva - *Samvat* 1233=1176 A.D.

The plate is one of the six plates purchased by the museum from a dealer of Vārāṇasi in 1948. It has been published by D.C. Sircar¹.

The plate is 21 cm. broad and 41 cm. high. It is inscribed on one side only. There is circular hole in the centre of the upper part of it but neither the ring nor the seal is available. The inscription contains 34 lines written in *Nāgari* characters and Sanskrit language.

The charter is that of king Jayachandradeva of Kanauj who records that after having taken bath in the Ganges at Vārāṇasi on Sunday, the fifteenth *tithi* of the dark half *Āṣāḍha* of [*Vikrama*] *Samvat* 1233, he granted the village of Khovadayi situated in D•rghodaya *pattalā* together with its *pāthakas* (hamlets) to *Rauta* Ravidhara who was the son of Mālādhara of *Vatsa* gotra. The writer of the grant was *Thakkura* Śrīpati, whom we already know.

1. Ep. Ind. Vol. XXXV p 215

**No. 68 Banaras Plate of Jayachandradeva -
Samvat 1233=1176 A.D.**

The plate is one of the six plates purchased by the museum from a dealer of Vārāṇasi in 1948. It has been published by D.C. Sircar¹.

This is a single plate measuring 52 cm. × 41 cm. with an inscription engraved on it on one side only. Near the top margin in the centre of the upper part is the ring hole but no seal or ring is forthcoming. The inscription contains 34 lines written in *Nāgari* characters and Sanskrit language.

In this inscription king Jayachandradeva records that after bathing in the Ganges at Vārāṇasi on Sunday, the fifteenth *tithi* of the dark half of *Āṣāḍha* of [*Vikrama*] *Samvat* 1233 he granted the village of Sarahavaḍa together with its

hamlets of Telu and Āmī situated in Dīrghodaya *pattalā* to *Rāuta* Ravidhara, the recipient of earlier grant. The writer of the grant was the same Śrīpati.

1. Ep. Ind. Vol. XXXV p 217

**No. 69 Banaras Plate of Jayachandradeva-
Samvat 1233=1176 A.D.**

The plate is one of the six plates purchased by the museum from a dealer of Vārāṇasi in 1948. It has been published by D.C. Sircar¹.

The plate which measures 55 cm. broad and 41 cm. high is engraved on one side only. There is no seal or ring attached to it, though a hole, cut at the top margin of the plate, intended for the ring to pass through, exists. The inscription on it contains 34 lines written in *Nāgarī* characters and Sanskrit language.

The purport of the charter is to record a grant made by the king Jayachandradeva of Kanauj. According to this document the king after bathing in the Ganges at Vārāṇasi and worshipping God *Vāsudeva*, gifted the village of Baḍāhosa, situated in Mañjahosa *pattalā* alongwith its *pāṭhakas* to *Rāuta* Ravidhara. The date given in the record is Sunday, the fifth *tithi* of the dark-half of *Āṣāḍha* of [*Vikrama*] *Samvat* 1233.

The writer of the charter is the same *Ṭhakkura* Śrīpati.

1. Ep. Ind. Vol. XXXV p 218)

**No. 70 Banaras Plate of Jayachandradeva-
Samvat 1233=1176 A.D.**

The plate is one of the six plates purchased by the museum from a dealer of Vārāṇasi in 1948. It has been published by D.C. Sircar¹.

The plate is 54 cm. broad and 44 cm. high. It is inscribed on one side only. There is circular hole in the centre of the upper part of it but neither the ring nor the seal is available. The inscription contains 33 lines written in *Nāgarī* characters and Sanskrit language.

The date of the grant as recorded in both words and figures in lines 23-24 is

[Vikrama] *Samvat* 1233 *Āṣāḍhavadi* 15 (the 15th *tithi* of the dark-half of *Āṣāḍha*) which corresponds to A.D. 1177. The document records that on the above date king Jayachandradeva of Kanauj after bathing in the Ganges at Vārāṇasi, granted the village of Maṇjhosa (the middle one of the three village, called hosa) alongwith its *pāṭhakas*, one of which was Rohini and situated in Jarūha *pattalā* to the same *Rāuta* Ravidhara who seems to be the king's special favourite, receiving the three other grants no. 67, 68 and 69 above on a single day (*Āṣāḍhavadi* 15). The writer's name is not given.

1. Ep. Ind. Vol. XXXV p 219-20

**No. 71 Banaras Plate of Jayachandradeva -
Samvat 1237=1180 A.D.**

This plate was purchased from M/s. Mataprasad Sitaram of Banaras in 1935¹. It was published by Dr. N.P. Chakravarti².

It is a single plate measuring 47 cm. × 33 cm. and is inscribed on one side only. As usual there is a ring hole in the top upper margin in the centre but the seal is missing. A small piece from the left hand corner and the bottom of the plate is also broken away. The edges of the plate are fashioned thick and raised into rim. The inscription, which the plate contains, has 36 lines of writing in *Devanāgarī* script and Sanskrit language.

The opening verse is in the praise of Goddess *Lakshmi* and God *Vishṇu* followed by the genealogy of king Jayachandradeva, which is later again repeated, but the first two members of the family viz. Yaśovigraha and Mahichchandra are omitted.

The charter states that on Sunday the seventh *tithi* of the bright half of *Phālguna* of [Vikrama] *Samvat* 1233, given both in decimal figures and words, king Jayachandradeva after bathing in the Ganges at Vārāṇasi, granted the village of Mandāra together with Kaḍahi in Dehaduvāra *pattalā* to Brāhmaṇa *Pandita* Brahmasārmana, son of *Pandita* Gotrānanda and the grandson of *Parīcha-pravarāya Pandita* Sarvānanda. The writer of this grant was *Mahākshapṭalika* *Thakkura Śrīpati* who figures as writer of many other grants.

1. Museum Annual Report 1935-36
2. Ep. Ind. Vol. XXIV p 291 ff

**No. 72 Etawah plate of Jayachandradeva-
Samvat 1239 = 1181 A.D.**

The plate is one of the two plates found during the ploughing of a field in village Asai in Etawah District and acquired by the museum in 1975 under T.T. Rules. It has been briefly noticed by V. N. Srivastava¹.

This is a single plate measuring 43 cm. × 40 cm. and is inscribed on one side only. The plate is riveted at the upper part with a flowery hook and ring in the middle but has no royal seal. The lower part of the plate is heavily encrusted with obliterations quite a few letters of the epigraph. The engraving too has been very carelessly done by the engraver. A part of the lettering is deeply engraved but the rest of the text is not so effectively incised, making decipherment difficult. The inscription contains 28 lines in *Devanāgarī* script and Sanskrit language and opens with the words 'Om Namaḥ Śivāya'.

The charter is that of king Jayachandradeva of Kanauj. It is made known in this inscription that the king after bathing in river Yamunā at *Hastikā* on Monday the fifteenth *tithi* of the bright half of *Mārgaśīrṣa* of [Vikrama] *Samvat* 1239 and after worshipping God *Maḥādeva*, was pleased to permit his official *Rāṇaka* Amritpāla to execute a grant of a village *Vahadeli* in the *pattalā* of *Gayadhuka* to *Bhaṭṭāraka* Nīlakaṇṭha who was the son of *Bhaṭṭāraka* Kedararāsi and grandson of *Paramabhaṭṭāraka* Śrī Kirttivāsa who was also a *Paramapāśupati* and resided in a *maṭha* where a *Śivalinga* was installed. The gift was given for the maintenance and upkeep of *lingams*. The writer of the charter was *Kāyastha pandita* Jagadhara and the inscription was engraved by goldsmith Chakraśrighuḍa.

It is interesting to note that unlike other charters of the Gahadavāla kings this particular inscription does not mention the full epithets of the king's predecessors in the given genealogy except in the case of king Jayachandradeva himself.

1. BMA No. 10 1972 p 63-64

PLATE OF HARIŚCHANDRADEVA

No. 73 Machhlishahr Plate of Hariśchandradeva- Samvat 1253=1196A.D.

The plate was found in the village of Kolva in tehsil Machhlishahr of Jaunpur district in 1907. It was presented to the museum in a twisted condition in 1908. It was first edited by Hiranand Shastri in 1909¹ and was reviewed later by R. D. Banerjee in 1911².

The plate measures 43 cm. in breadth and 35 cm. in height and is inscribed on one side only. The seal attached to it is similar to those of the other plates of the dynasty and bears the name of the king Hariśchandradeva across the centre in bold relief between a *Garuḍa* above and a conch symbol below.

The plate has developed a crack consequent to its flattening. The inscription engraved on the plate consists of 34 lines of writing in *Nāgari* characters and Sanskrit language. The writing, however, is badly damaged at several places.

The charter was issued by king Hariśchandradeva, son and successor of Jayachandradeva of Kanauj and records that while encamped at Dhanamvakra, the king after bathing in the Ganges at *Chyavaneśvara ghaṭṭa* on Sunday, the fullmoon day of *Pausha* of [*Vikrama*] *Samvat* 1253 granted the village of Pamahai together with its outlying hamlets to Rāhīhīyaka of *Kaśyapa* gotra who was the son of *Thakkura* Madana and the grandson of *Thakkura* Sopāla. The contents of line 25 and 26 would show that the gifted property formed part of the state of a queen (name not clear) of king Jayachandradeva, who probably being issue-less might have given her right to Hariśchandradeva³.

The charter was written by *Mahākshapaṭalika* *Thakkura* Bhogāditya. This inscription is of considerable historical interest for it adds to the list of Gahaḍvāla kings of Kanauj and Vārāṇasi, a new name, that of king Hariśchandradeva, who was not known to us before.

1. Ep. Ind. Vol. X p 93 ff
2. JASB 1911 p 157 ff. Banerjee reads the date as 1257
3. Ep. Ind. Vol. XXXV p 206 where D.C. Sircar gives his own reading of some lines

Group II B : Inscriptions of the Chāhamānas

No. 74 Badaun plate of Prithvīchandradeva- Samvat 1198=1141 A.D.

It is one of the three copper plates found at Arifpur, a village in district Badaun which were acquired by the museum under T. T. Rules in 1987. The inscription on this plate has not been published.

It is a single plate which measure 49 cm. × 39 cm. and is engraved on one side only. Riveted at the top centre is a looped hook through which passes a ring. There is no seal, however. The edges of the plates are raised into rims.

The inscription on it is corroded and encrustation has damaged many a letters here and there, which deny a coherent reading of the epigraph. The inscription consists of 33 lines in *Nāgari* characters and Sanskrit language and records that the *Chakravarti Mahārājādhirāja Parmeśvara* Prithvīchandradeva of Chāhmāna lineage after bathing in the Ganges at Gomti *tīrtha* and offering oblations to his *abhīṣṭa* deity *Maheśvara* (Śiva) on the occasion of solar ecilpse, on Monday the fifteenth *tithi* of the dark-half of *Chaitra* of [*Vikrama*] *Samvat* 1198, granted the village of Nanaga to a Brāhmaṇa *Rauta* Lakshmaṇapāla. The inscription also contains the genealogy of the king beginning with Lakshmaṇarāja.

The composer of the grant, which is said to have been given by the king with his own hand was Malhaṇa who was born in Mathura. At the end of record is incised in bold letters the name of the king *Śri Prithvīchandradeva*.

No. 75 Badaun plate of Kumārachandradeva- Samvat 1244=1187 A.D.

The plate is one of the three plates found at village Arifpur in district Badaun, which were acquired by the museum under T. T. Rules in 1987. It has not been published.

The plate measures 36 cm. × 22 cm. in width and height and is engraved on one side only. Riveted to the top centre is flower-shaped nail to which is attached a

ring. On the proper right of the riveted hook is engraved an animal headed four-armed seated divinity holding a stemmed flower. [This may be identified as *Varāha* incarnation of *Vishṇu* lifting *Prithvīdevi* on his left arm (only a crude out-line of her can be made out)]. On the other side, a half-springing lion is depicted. The plate bears in *Nāgari* characters and Sanskrit language, a 33-line epigraph, some of the letters of which are damaged.

The inscription is that of king Kumārachandradeva of Chāhamāna family. It opens with adoration to *Hara* (Śiva) and after detailing the genealogy of the king goes on to record the grant of village (name not clear) to some Brāhmaṇa (name not clear again) of *Pārāśara gotra*, made by the king after bathing in the Ganges at *Yogamārgga tīrtha* in *Śūkarakshetra*, on Friday the eleventh *tithi* of the bright half of *Mārgga* (Māgha) which was a '*pitarapaksha ekādaśī*', of *Samvat* 1244. The verses used in the inscription are excellent examples of Sanskrit *kāvya*. The last line of the inscription indicates that it was signed by the king himself but actually there are no signatures of the king as such though his name is inscribed by the engraver in a slightly bigger letters.

No. 76 Radan plate of a Chāhamāna family- Samvat XX88

The plate was found at Radan, a village in Sikohabad tehsil of Mainpuri district and was presented to the museum in 1916-17. It has not been published.

The plate measures 33 cm. × 27 cm. and is inscribed on both the sides. A hook is soldered to the top of the plate in the middle with a ring. The corners of the plate are rounded. It contains 18 lines of writing on one side and only three on the reverse. The characters are *Nāgari* but the language is influenced by local dialect and is so full of mistakes that it is difficult of make out any sense out of it.

The inscription is of some *Chāhamāna* king ? whose name could not be made out as the engraving has been done very carelessly and haphazardly. Oxidation and corrosion also enveloped the writing on the plate.

The purport of the inscription seems to record the grant of a village ? by the king ? after he had washed his hands and face in the *Yamunā* at *Chandrapaṭṭa* where the river flows to west, to a *Tāmil* Brāhmam Ra (gva) na ? The incomplete date recorded in the inscription is the *Akshayatritīyā* of the bright half of *Vaiśākha* of *Samvat* XX88, which may either be *Samvat* 1188, 1288 or even

1388. The writer of the grant (*sāsana*) appears to be one Mahāsena ? The plate appears to be of little significance and may probably be a forged document.

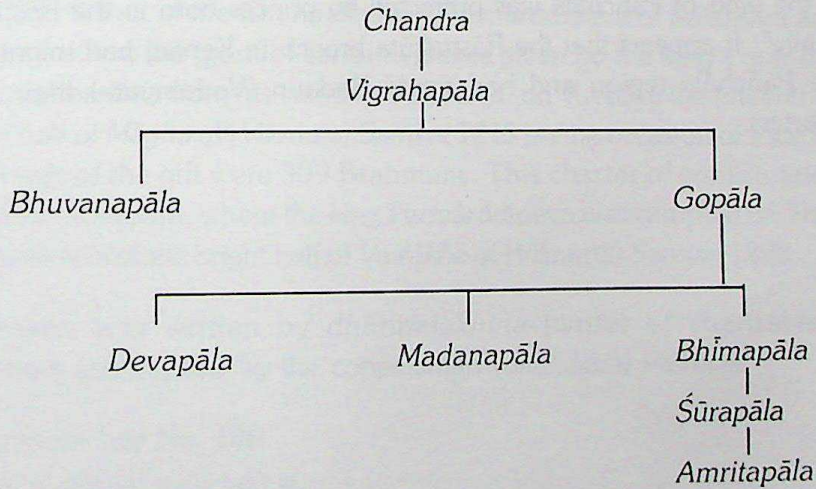
II C : Inscriptions of the Rāshtrakūṭas

No. 77 Badaun plate of Amritapāla- Samvat 1202 = 1145 A.D.

The plate is one of the three plates found at village Arifpur Newada in Badaun district, which were acquired by the museum under T. T. Rules in 1987. It has not been published.

This is a single plate which measures 49.2 cm. × 35 cm. and is inscribed on one side only. There is neither a ring hole nor a seal attached to it. The inscription contains 27 lines of writing in *Devanāgarī* script and Sanskrit language. In the last line the name of the king Amritapāladeva is engraved in large-sized letters¹, a practice sometimes employed by ruling monarchs, as a symbol of confirmation of the composition.

The inscription belongs to king Amritapāladeva of the Rāshtrakūṭa branch of Badaun (*Vodamyuta*). The charter opens with the words '*Om Svasti*' and after eulogising the Rāshtrakūṭa clan, to which, the king belonged, goes on to give the genealogy² of the dynasty which, put in a tabular form, is as follows :-



The purport of the grant appears to record the substitution of a previously gifted village of Paleuli, conveyed on Monday, the fifteenth day of the bright half of *Kārttika* of some expired *Samvat*, by the village of Rajaulī in Dekhanālī *maṇḍala* to *Rauta* Lakhanapāla of Bandhula *gotra* by king Amritapāladeva, after bathing with Ganges water at *Vodamyuta* (Badaun) on Monday the fifteenth *tithi* of the dark half of the month of *Āśvina* in [Vikrama] *Samvat* 1202 (given in both words and decimal figures). The king at the same time also granted a dwelling place situated near the town of *Vodamyuta*.

The writer of the charter was Jagatapāla and it was engraved by Jishṇu. At the end of record is engraved in bold letters the name of the king 'Sri Madamritapāladeva'.

1. *cf* the Banskhera plate of Harsha bears the ornamental signatures of the king. In some other copper-plate inscriptions, as for example nos. 74 & 75 ante the name of the king, supposedly his signatures, occur. In the Chandella charters of Parmāraddideva and Trailokyavarnana, though the king's signatures are alluded to, there are in fact no signatures of the respective kings.
2. The same order of succession is also found in the Badaun Stone inscription of Lakhanpāla, his younger brother, which was hitherto the only record of this Rāṣṭrakūṭa branch of Badaun known to us. (Ep. Ind. Vo. I p 69 ff.).

The existence of Rāṣṭrakūṭas in the vicinity of Kanauj is proved by this inscription, which also tells us that the town of *Vodamyuta*, "the ornament of the land of Pāñchāla was protected by princes born in the Rāṣṭrakūṭa family". It appears that the Rāṣṭrakūṭa branch in Kanauj had migrated to the Pāñchāla region and had made Badaun (*Vodamyuta*) their headquarters.

II D – Copper Plates of the Chandella Dynasty

INSCRIPTIONS OF PARMĀRDDIDEVA

No. 78 Semra Plates¹ of Parmārddideva- Samvat 1223 = 1167 A.D.

The plates were found in 1892 at Semra, a village in the former princely state of Bijawar in M.P. and were presented to the museum through the political agent of Naugaon. This grant was published by W. Cartellieri in 1996-97².

These are three plates of comparatively larger size of about equal dimensions measuring 66 cm. broad × 50 cm. high. The first and the third plates are engraved on one side while the second, the middle one, on both sides. Unlike the Gahaḍvāla plates, which mostly have raised rims, the edges of these plates are fortified with bands of copper joined with pins of the same metal. The plates are fastened by a large circular ring, which passes through the holes in top and bottom respectively of each plate. The seal is, however, missing. At the top of the first plate is incised a four-armed figure of Goddess *Lakṣmī* seated on a full blown lotus holding lotus flowers in upper arms with an elephant flanking on each side. The inscription on the plates runs into 124 lines written in *Nāgarī* characters and Sanskrit language mixed with a few *prākṛita* words, which occur here and there.

The charter is that of the Chandella king Parmārddideva of Kālāñjara and was issued to confirm the grant of certain villages given by the king's grand-father Madanavarmadeva from his camp at Varidurga, on Tuesday the fifteenth *tithi* of the dark half of *Māgha* of [*Vikrama*] *Samvat* 1219 on the occasion of solar eclipse. The donees of the gift were 309 Brahmans. This charter of confirmation was issued from Sonasara, where the king Parmārddideva was camping on Thursday the seventh *tithi* of the bright half of *Vaiśākha* of [*Vikrama*] *Samvat* 1223.

The charter was written by *dharmalekhina* (writer of charitable gifts) Prithvīdhara and incised by the coppersmith (*pīṭaḥānāra*) Palhaṇa.

1. Keilhorn List No. 146
2. Ep. Ind. Vol. IV p 157 ff

**No. 79 Ichchhāwar Plates of Parmārdideva-
Samvat 1228=117 A.D.**

The plates¹ were found near Ichchhāwar, a village in the Banda district and were presented to the museum in 1888-89 by Dr. Hoey. A summary of their contents was published by V.A. Smith and Dr. Hoey in 1895². The inscription was later re-edited by Prof. Keilhorn in 1896³.

These are two plates of equal dimensions measuring 36 cm. × 26 cm. Each plate is inscribed on one side only. These plates were originally attached to each other by a ring passing through a hole in the lower part of the first plate and the upper part of second. Both the ring and the seal are, however, lost. The edges of the plates were protected with bands of copper, which have now disappeared leaving some traces of copper rivets, which are still visible. In the middle of the top of the first plate is seen the figure of a four-handed Lakshmi seated on lotus and flanked by elephant on either side. The first plate bears an inscription of 17 lines while the second has 18, written in *Nāgari* characters and Sanskrit language.

The inscription records that king Parmārdideva of Kālīñjara while at Vilāsapura on Sunday the fifteenth *tithi* of the bright half of *Śrāvaṇa* of [Vikrama] *Samvat* 1228 at the time of lunar eclipse, granted the village of Nandini of Nandāvana *vishaya* to *Senāpati* Madanapālaśarmana, who was an army commander. The grant was written by *Kāyastha* Prithvīdhara.

1. Keilhorn List No. 158
2. JASB Vol. LXIV part I p 155 ff
3. Ind. Ant. Vol. XXV p 25 ff

**No. 80 Pachār Plate of Parmārdideva-
Samvat 1233=1176 A.D.**

The circumstance of the discovery of this plate is not known. It is said to have been found about a century ago from a raised mound at Pachār a village in Jhansi district and was later presented to the museum in 1908. It was published by Dr. Venis in 1909¹.

The plate measures 51 cm. × 45 cm. and is engraved on one side only. There is a ring hole in the lower part of the plate suggesting the existence of another

plate joined to it but neither the ring nor the seal or the other plate have been so far been found. As is usual with the Chandella grants a four-handed seated figure of Goddess Lakshmī flanked by an elephant is incised in the middle of the upper part of the plate. The edges of the plate have copper bands joined with pins. The inscription engraved on it contains 22 lines in *Nāgari* script and Sanskrit language.

The purport of the document is to record that while encamped at Vilāspura, king Parmārddideva granted some land in the village of Lauva in Karigava district to a Brāhamaṇa on Wednesday, the eighth *tithi* of the dark-half *Kārttika* of [Vikrama] *Samvat* 1233, which was a highly auspicious occasion according to Śāṅkha. The inscription was written by Subhānanda and was engraved by Palhaṇa.

1. Ep. Ind. Vol. X p 44 ff

INSCRIPTIONS OF TRAILOKYAVARMANA

No. 81 A&B Garrā Plates of Trailokyavarmana- Samvat 1261=1204 A.D.

The plates were found at Garrā, a village in Chhatarpur district of Madhya Pradesh and were sent to the museum in 1917. They were published by K. N. Dixit¹.

The plates are two in number and identical in size and measure 35 cm. broad × 21 cm. high. A hole at the top suggests that at one time a ring must have been attached to them along with the seal both of which are, however, missing. Below the ring hole and dividing the first four lines of writing, is engraved on each plate a four-handed figure of *Lakshmi*. For protecting the recorded matter the plates have been provided with copper bands riveted alongside the edges. Both the plates are engraved on one side only and each is a complete record by itself. The alphabets used in the inscription are *Nāgari* and the language used is Sanskrit. The inscription is in prose except for a verse each in the beginning and at the end.

The inscriptions belong to the Chandella dynasty of Bundelakhand called *Chandrātreyā* in the records, and are those of '*Kālāñjarādhipati*' king Trailokyavarmana, whose genealogy is also given. Both the charters were probably issued simultaneously.

According to the first charter king Trailokyavarmana while encamped at Vadavada, granted the village of Kadoha in Panaulī *vishaya* to *Rāvata Sāmanta* of *Bhāradwāja* gotra, who was the son of *Rauta Pāpe* killed in battle in Kakavadaha with the Turks, by way of maintenance for death, '*Mrityuka Vritta*'. The grant was made on Friday the second *tithi* of the bright half of *Vaisākha* of [*Vikrama*] Samvat 1261.

The second plate, which bears the same date² but in the dark-half of the same year and place of encampment of the king, describes the grant of the village of Loahasanahi in Vikraini district to the same donee *Sāmanta* who was the son of *Rauta Pāpe*, killed in battle.

According to the document, the charters are claimed to have been signed by the

king himself but actually there are no signatures of Trailokyavarmana. Besides the grants having been made simultaneously, the charters are important as they give the earliest date of the Chandella king Trailokyavarmana.

1. Ep. Ind. Vol. XVI p 272 ff
2. We thus have a very rare instance of date being calculated in expired Southern *Vikrama* with *Amānt* Month. (cf Ind. Ant. Vol. XIX p 181-82.)

II – E : Copper plates of other royals

No. 82 Plates of Somavamśī Vijayachandradeva- *Samvat* 1137=1080 A.D.

The plates were purchased by the museum in 1986 and the place and the date of their discovery are not known. They have not been published.

The plates are three in number and of identical measurements of 23 cm. × 16 cm. The first plate is engraved on one side while the other two plates are carved on both sides. There is a ring hole about the middle of the bottom side of the first plate, the other two plates having their upper top side perforated likewise, apparently for the ring to join them together. But the ring and the seal, if there was any, are lost. The inscription inscribed on the plates has 44 lines in all. The characters are influenced by Oriyan script but the language is Sanskrit.

The inscription appears to belong to the reign of 'Trikingādhpati' Mahārājādhirāja Mahāśivagupta with whose consent Vijayachandradeva, claiming to be a scion of lunar race (*Somvamśa*) and probably a feudatory chief issued this charter from Prithvipurā. It is recorded in the document that this Vijayachandradeva granted some portion of land in two villages situated in Uravartu *vishaya* to some Brāhmaṇa in the presence of officials and probably his son prince Udayachandravarmana. The date recorded in the last line of the epigraph is 1137. *Āṣāḍha* sudi 11 (eleventh day in the month of *Āṣāḍha* in the year 1137). The grant was written by *Pandita* Śrīdharaṇa and was engraved by Tribhuvana.

The record cited above reveals the existence of a line of Chandra kings in the region of the then Kalinga, which extended from Orissa and Madhya Pradesh to as far as the modern Andhra State around 10th to 12th century A.D.

**No. 83 Plate of Kirttipāla of Uttarasamudra-
Samvat 1167=1110 A.D.**

The plate was brought by a tenant to a fair in Bhātpur in the Gorakhpur district and was sold to a coppersmith. It was recovered by Dr. Hoey, the then collector of Gorakhpur, who presented it to the museum in 1898. It was published by Prof. Keilhorn in 1902-03¹.

The plate measures 32 cm. broad × 30 cm. high and is incised on both the sides. It has a semicircular projection in the middle of the top, on the facing side of which is carved a four-armed figure of *Varāha* incarnation of *Vishṇu* raising the earth (*prithvī*) on his upper left arm. Below this figure is engraved a serpent with a flower in front. On the backside of the projection is engraved a *Śaṅkha*.

There are altogether 40 lines of writing on the obverse and reverse sides of the plate in *Nāgari* script and Sanskrit language. The inscription begins with word “*Śrīḥ*” followed by a sign-manual of the donor and records that *Mahārāja* Kīrttipāla of Uttarasamudra granted two villages to a Brāhmaṇa. The record does not mention officials whom the king addressed and ordered, a feature invariably found in other copper-plate records, but simply states that the king Kīrttipāla made a certain donation. The date given in the charter is Saturday, the second *tithi* of the bright-half of *Phālguna* on the occasion of the *Samkrānti* of *Brahspati* in the [*Vikrama*] *Samvat* 1167.

The charter was engraved by goldsmith Gaṇeśvara according to the direction of *Pandita* Randhuka. The simple title of *Mahārāja* indicates that Kīrttipāla might have been a feudatory chief only. The kings or chiefs of Uttarasamudra are not met with anywhere else.

1. Ep. Ind. Vol. VII p 93 ff; cf Bhandarkar list No. 484

**No. 84 Kamauli Plates of Vaidyadeva of Kāmrup-
Year 4=1142 A.D.**

These plates are among the 25 plates found at Kamauli near Vārāṇasi in 1892 and presented to the museum in 1893-94¹. They were published by Dr. A. Venis².

The plates are three in number and are of equal size of 25 cm. × 17 cm. They are held together on the hooked end of a spoon like object containing a figure of four-armed seated *Gaṇeśa*. The first plate is engraved on one side only while the other

two are inscribed on both sides. The number of lines of the epigraph on each inscribed side is 16, excepting the reverse of the third plate which contains only nine lines, the complete record thus spreading over to a total of 73 lines. The characters resemble the modern Bengālī alphabets but the language is Sanskrit.

The charter records the grant of two villages- Śāntipaṭaka and Mandāra-situated in Baḍa vishaya in the maṇḍala of Kāmrupa in the bhukti of Prāggjyotiṣa by Vaidyadeva, a feudatory of Pāla king Kumārāpāla of Bengal³, to a Brāhmaṇa named Śrīdhara. The grant was issued from the victorious camp of Vaidyadeva at Hansakonchi on Viṣṇu's day (*Harivāsare*) or the eleventh day of the lunar fortnight or *Ekādaśī*, the fifth day of *Vaiśākha* in the fourth regnal year of Vaidyadeva. According to Dr. Venis this date probably fell in the year 1142. A.D.

The charter was written by Manoratha and engraved by Karṇabhadra. The messenger of the grant was Gonandana.

1. Museum Report 1893-94 p 3
2. Ep. Ind. Vol. II p 347 ff
3. Vaidyadeva, however, addresses himself as *Paramamāheśvara* and *Paramavaishṇava Mahārājādhiāja Paramabhaṭṭāraka* and *Parmeśvara*, which shows his powerful status. The document also furnishes some new historical material, namely the trio of the royal line of the Pālas-*Vigrahapāla*, *Rāmapāla* and *Kumārāpāla*.

III : Miscellaneous Inscriptions from 14th Century Onwards

COPPER PLATES OF CHAND KINGS OF KUMAUN

**No. 85 Plate of Dharamachand-
Śaka Samvat 1351 = 1429 A.D.**

The plate is one of the four plates sent to the museum from the nazarat of the District Magistrate of Almora. The inscription was published by Nityanand Mishra¹.

The plate measures 25 cm. broad and 13 cm. high and is inscribed on one side only. The inscription contains ten lines of writing, which has been done in a slovenly manner. The script is *Nāgari* but the record is crouched in local Kaumauni dialect.

The inscription records that *Rājā* Dharamachand of Kumaun, on Friday the dark-half of the month *Kārttika* in the year 1351 of the Śaka Era granted some land to three persons namely– Shivrāja Khathar, Viren Pāthak and Shaumā Pant. It is also stated that these persons shall enjoy the grant of Śivabhadra including immovable property of Virājika, Krittika Datta and Narendra Chandra on the cessation of their families. They are also called upon to perform the *Śrādhā* in that event. The witnesses to the grant are also named. The grant was written by Rudrasena.

1. JUPHS Vol. XV part II p 53 ff

**No. 86 Plate of Bhārtichand
Śaka Samvat 1399 = 1477 A.D.**

The plate is one of the four plates sent to the museum from the nazarat of the District Magistrate of Almora. The inscription was published by Nityanand Mishra¹. The plate measures 20 cm. broad and 13 cm. high and is inscribed on one side only. The inscription contains ten lines of writing, which has been done in a slovenly manner. The script is *Nāgari* but the record is crouched in local Kumauni dialect.

The inscription records that *Mahārāja* Bhārtichand, on Monday which was a *śravaṇī amāvasyā* of Śaka Samvat 1399, granted some land measuring six

mashas and two *rattis* to Śambhu and Krishna, who are directed to leave 18 *rattis* of land including the house in the neighbouring field, and enjoy all benefits. Among the witnesses named was Vishṇudāsa

1. JUPHS Vol XV p II p 53 ff

No. 87 Plate of Bhīshmachand-
[Śaka] **Samvat 1436=1514 A.D.**

The plate is one of the four plates sent to the museum from the Nazarat of the District Magistrate of Almora. The inscription was published by Nityanand Mishra¹. The plate measures 35 cm. broad and 34.5 cm. high and is inscribed on one side only. The inscription contains ten lines of writing, which has been done in slovenly manner. The script is *Nāgari* but the record is crouched in local Kumauni dialect.

The inscription records that in Śaka Samvat 1436 and that of Vikrama Samvat 1571, on Sunday the eleventh expired day of the month of *Bhādrapada* on *amāvasyā* day, king Bhīshmachand, after uttering the *Sankalpa* formula, granted land on the occasion of Solar eclipse to Dharamdāsa Jaidia. The charter was written by Chandra Joshi and engraved by Parisana.

1. JUPHS Vol. XV p II p 53 ff

No. 88 Plate of Kalyānachand-
[Śaka] **Samvat 1655=1733 A.D.**

The plate is one of the four plates sent to the museum from the nazarat of the District Magistrate of Almora. The inscription was published by Nityanand Mishra¹. The script is *Nāgari* but the record is crouched in local Kumauni dialect.

It is a round circular shaped thin plate of 31 cm. x 28 cm. and is engraved on one side only. There are altogether 30 lines of writing, 16 on the front side, and 14 on the left marginal side. Above the epigraph is a prefatory line containing the words *Śrī Rudrachandra*, *Śrī Mahārudra* and *Śrī Siddham*, all appellations and a dagger indicating probably the official seal of the Chand kings. The letters are well formed and there is an improvement in the language also probably due to learned Brāhmṇas coming from Kanauj.

The purpose of the inscription is to record the grant made by *Mahārājadhirāja Rājā Kalyanachand* to a monastery dedicated to God *Bāleśvara* indicated by four dots (probably due to mystic reason of not naming the *Ishṭadevatā*). This record was copied as a formal grant on Saturday the 18th day of the bright half of *Vaiśākha* in *Śaka* Year 1655. Among the witnesses to the grant was *Mahārāja-kumāra Deepchand*. The charter was written by *Bhavānanda Joshi* and was engraved by *Vireṣa Adhikari* at *Rājbriga*.

The text of this record throughout is in a business like tone of modern registration deed. Unnecessary epithets are avoided and the donation is recorded in a simple and matter-of-fact language.

1. JUPHS Vol. XV p II p 53 ff)

No. 89 Plate of Kalyānachand-
[*Śaka*] *Sarīvat* 1659=1747 A.D.

The plate was purchased by the museum in the year 1951 and it has not been published.

The plate measures 33 cm. × 31 cm. and is inscribed on one side only in *Nāgari* script and Kumauni dialect. There are altogether 41 lines of writing - 20 on the main side, 6 on the left marginal side, 8 at the left corner side and 7 on the upper right side. A flower and a dagger, probably, the royal insignia, are incised in the top centre.

The plate is that of *Rājā Kalyānachanda* of Kumaun and refers perhaps to the capture of one *Gainḍā*, a rebel leader, by the king's commander *Anoop Singh Palāgi* and a reward of Rs. 200/- and some land (*jāgir*) given to him for the act. Other details of the epigraph are not clear. The record mentions a date in [*Śaka*] *Sarīvat* 1659.

INSCRIPTION OF MINOR KINGS

No. 90 Plate of Dharmasimhadeva [V.S.] 1417=1360 A.D.

The circumstances of the discovery and acquisition of this plate are not known. It has not been published.

The plate measures 38 cm. × 30 cm. and is inscribed on one side only. It is crouched in local dialect of the region though the script is *Nāgari*.

The inscription appears to record the grant of village Vadahachadiha by king Dharamsimhadeva in consultation with *Mahārājā* Jayasingh. The name of *Senāpati* Suvāsa and *Ajñāpāla* Phogu also occur in the epigraph. The date given is Friday the eighth *tithi* of bright-half of *Chaitra* of [Vikrama] *Samvat* 1417. The record (*tāmrapaṭṭa*) was written by *Pandita Śrī* Padumaka.

No. 91 Plate of Bhimsimhadeva of Udaipur [V.S.] 1648=1591 A.D.

This plate was purchased by the museum in 1938. It was noticed in JUPHS Vol. XI p 90-91. The plate measuring 33 cm. × 18 cm. and is inscribed on one side only. The inscription contains 20 lines in *Nāgari* characters and local dialect of the region. A long arrow is engraved above the word "*Sahi*" to indicate the royal insignia of authority. This record is unpublished.

The purport of the charter is to record the grant of eleven villages in perpetual charity and the village of Raethalya in favour of his personal attendant *Bhāu* Haripatiarāo Khādā in connection with the erection of a cenotaph at Gaṅgāpur. The king appears to belong to Guhila family. The document is dated in the ninth *tithi* of Asoja (*Āśvina*) probably in the bright-half of the month in [Vikrama] *Samvat* 1648. A number of dues and taxes are also found mentioned in the record which throw some light on the fiscal system then prevailing.

**No. 92 Plate of Girvāṇayuddha Vikramashāh (of Nepal)
Sāṃvat 1856**

The plate was purchased by the museum in 1989. It is a single copper plate measuring 30 cm. × 18 cm. and is inscribed on one side only. The letters are so deeply engraved that their impression is visible on its backside. The plate has also suffered from oxidation. On the upper corner of the plate is the imprint of the king's seal. The record consists of 15 lines in regional letters in modern Nepālī language.

The inscription chronicles the confirmation of an earlier gift given to one Harikrishṇa Pāthaka on *Pauṣṇa Śukla Poornimā* in Sāṃvat 1842 and to record it again on day 3 (Wednesday) the fourth *tithi* of the dark-half of *Māgha* of Sāṃvat 1856. This charter of king *Mahārājādhirāja Mahārāja Sri Girvāṇayuddha Vikramashah Bahadur Samsherjang* was issued from the capital city of Kāntipur. This plate has not been published.

MISCELLANEOUS COPPER PLATES

No. 93 Copper plate of Mahoba

The plate was discovered in Mahoba fort and was acquired by the museum in 1898. This inscription has not been published.

This is a thin copper plate which measures 56 cm. × 20 cm. and is engraved on both sides. The writing on it is not very legible and is damaged at the top and bottom. There are in all 20 lines inscribed on it- 12 on the first side and 8 on the back. The characters are *Nāgari* and language is Sanskrit. The inscription on the first side begins with 'Namah' *Samvat* 1283 while on the other side it begins with 'Siddhah' *Samvat* 1294. In the body of the text there are also other dates, the latest of which being 1339. The record appears to be the ledger of some money-lender giving details of storing of ready cash.

1. MAR 1898 p 3

No. 94 Plate of 1808

It is a small copper plate of 16 cm. × 9 cm. bearing 11 lines of writing in local dialect and *Nāgari* script. It is dated in 1808 of the *Āngala* (English) *Samvat* 1909 and records some transaction. The find spot and the mode of its acquisition are not known.

1. Shastri, Catalogue No. E 59

No. 95 Undated Copper Plate

This plate was forwarded to the museum by the Director of the State Archaeological Department and is reported to have been found at Tappal Talkhir, a hamlet, in Aligarh district. It has not been published.

It is a thin copper plate measuring 35 cm. × 23 cm. bearing an inscription of 8 lines on one side in crude *Nāgari* script. Its purpose seems to give the exact location of the place where a sum of Rupees seven billion and two million is buried.

No. 96 Plate of *Samvat* 1949

The plate was purchased by the museum in 1989 and has not been published. It is a thin copper plate measuring 46 cm. × 30 cm. with a central projection bearing an effigy of Gaṇeśh. The inscription on it contains 17 lines written in modern *Nāgari* characters.

The purport of the inscription seems to be the propagation of the efficacy of *Shrādhā* and the place where it is to be performed-in the present case-*Manikarṇikā Ghāṭa* at Vārāṇasi which according to the text is as beneficial as the rites performed at *Trivenī (Prayāg)* or *Hara-Ki Pauḍī* in Haridwar. The date given on it is the fifth day of the dark-half of *Chaitra* of *Samvat* 1949. Unpublished.



Bhitari Seal of Kumārgupta II



Kasia Copper Plate



Spurious Plate of Isānavarmana

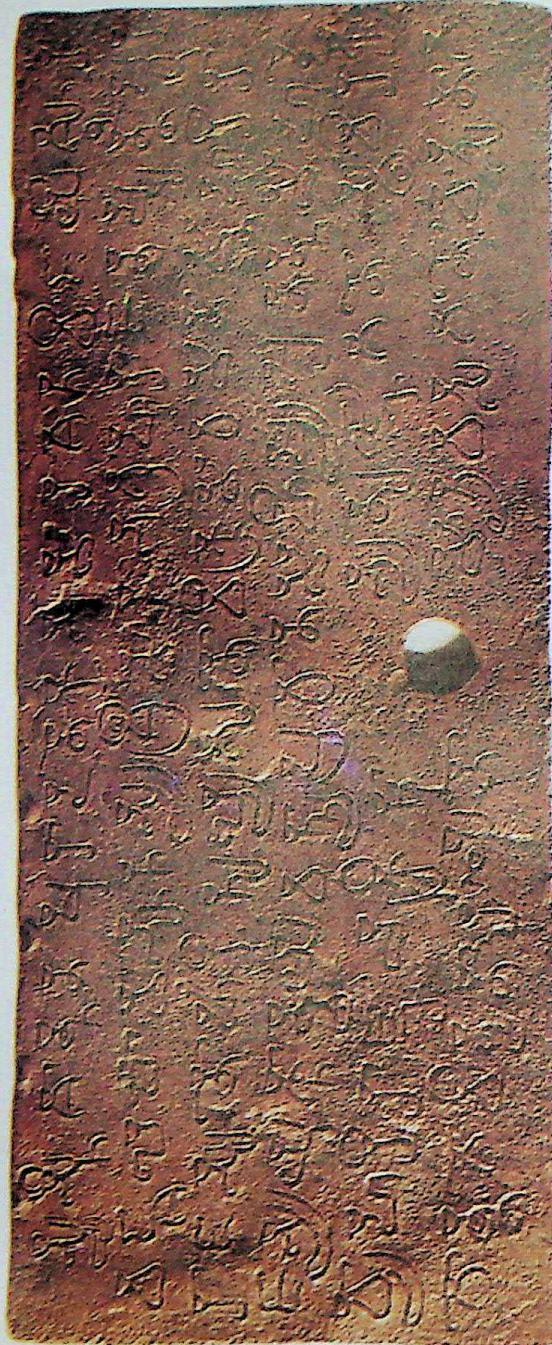


Plate of Harirāja of Śūra Dynasty
I Plate

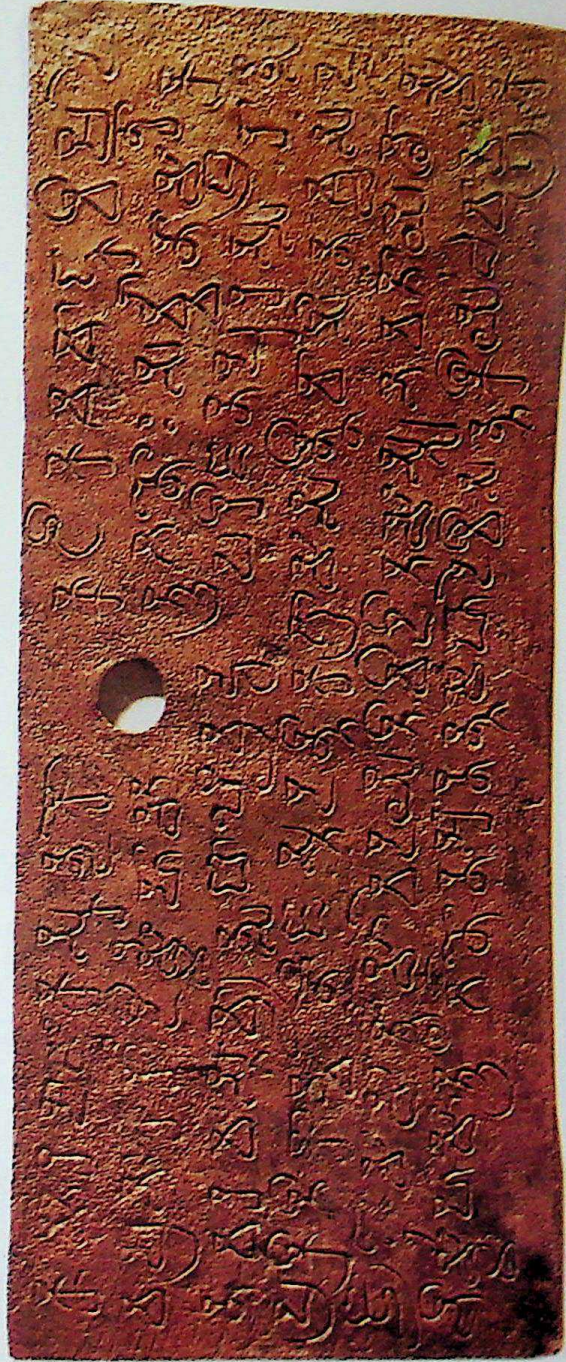


Plate of Harirāja of Śūra Dynasty
II Plate Obverse

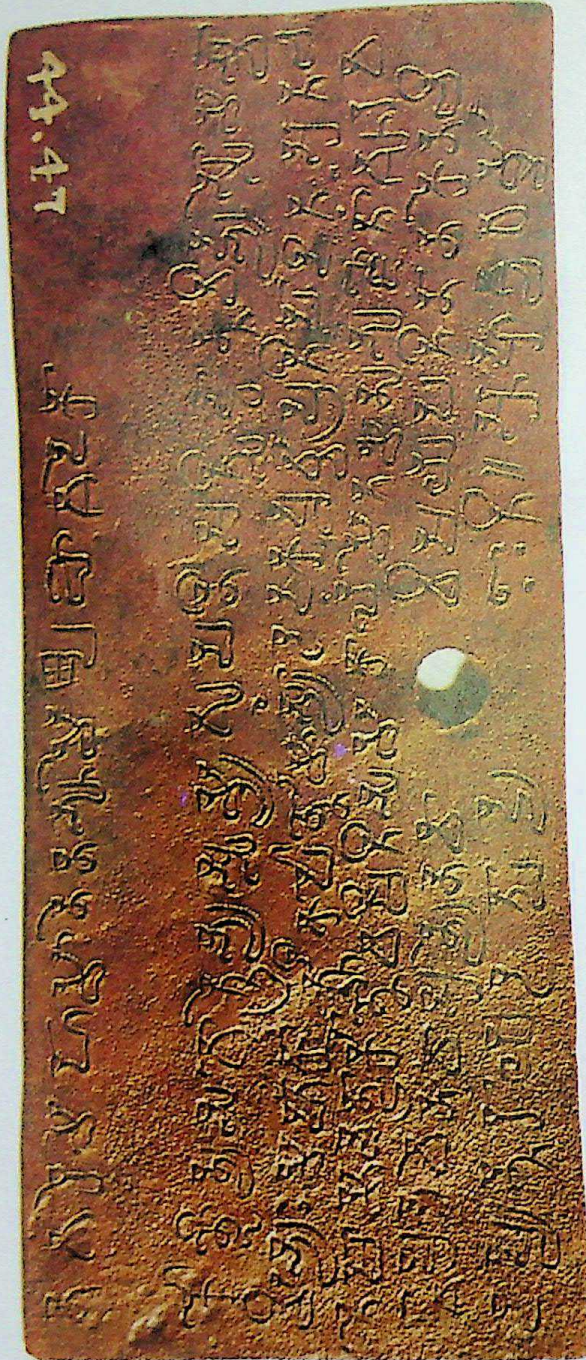


Plate of Hariṛāja of Śūra Dynasty
II Plate Reverse

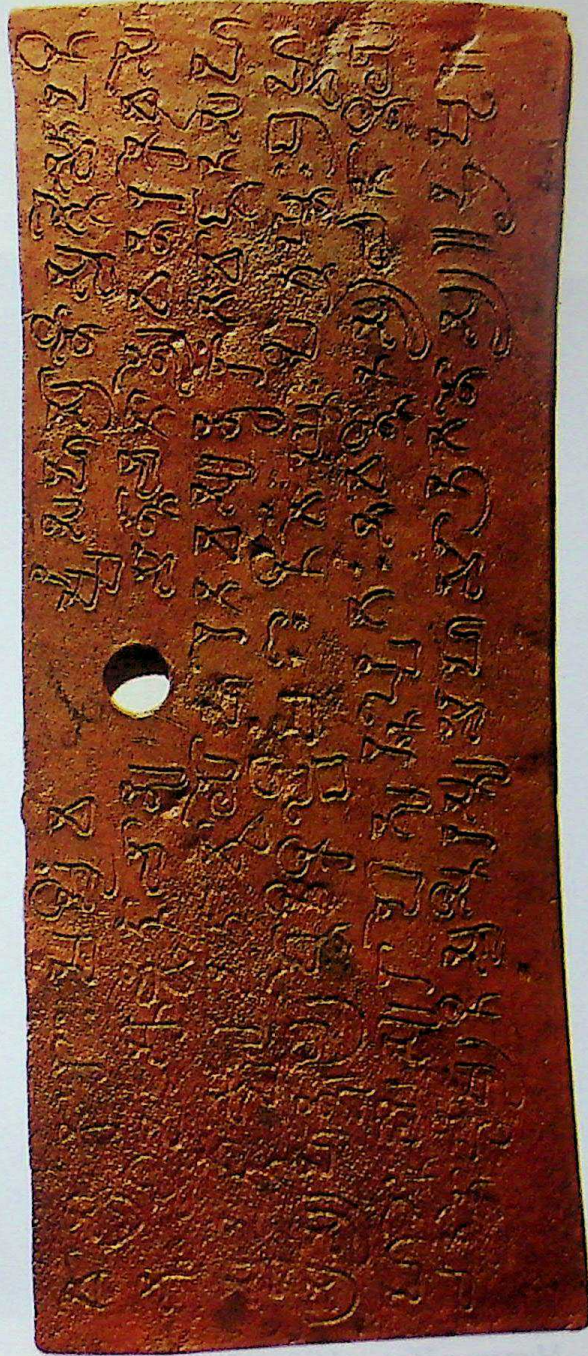
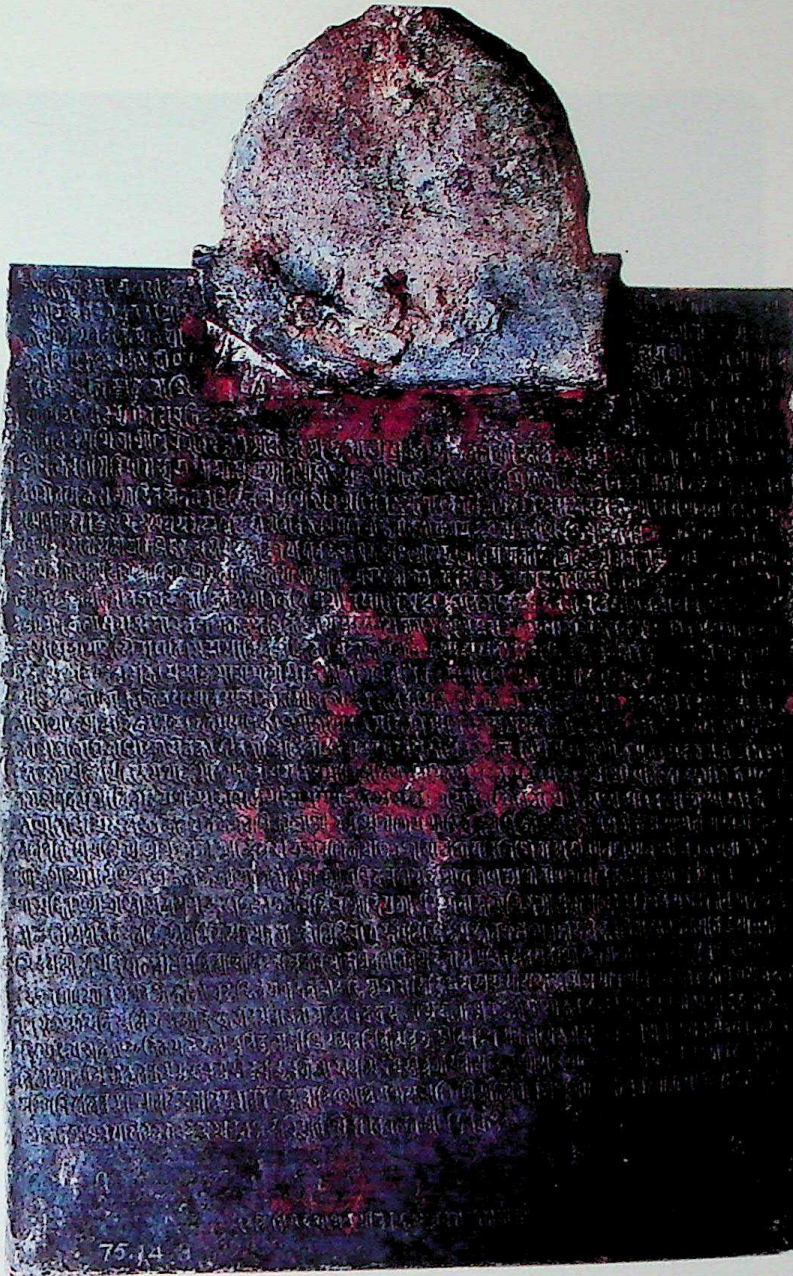


Plate of Harirāja of Śūra Dynasty
III Plate



Mirzapur Plate of Sūrapāla, Year 3
Obverse



Mirzapur Plate of Sūrapāla, Year 3
Reverse



Seal of Govindachandradeva



Plate of Kumārachandra deva



Plate of Kalyanchand of Kumaoun

